THE MONTHLY REVIEW,

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ART. I. *The Works Political, Metaphysical, and Chronological, of the late Sir James Steuart of Coltness, Bart.* Now first collected by General Sir James Steuart, Bart. his Son, from his Father's corrected Copies. To which are subjoined Anecdotes of the Author. 6 Vols. 8vo. 2l. 2s. Boards. Cadell and Davies. 1805.

THE largest and principal of the works here re-published, namely, the "Inquiry into the Principles of Political Economy," was noticed by us much at large on its first appearance*: it was then characterized as a performance abounding in original observations, and enriched by a variety of curious and interesting facts; and if the state of the science, at that time be considered, it will be allowed that the praise thus bestowed was well deserved. We think, however, that we should embrace this opportunity of presenting to our readers a slight survey of the treatise as it appears in the superior light of the present day; and as such an attempt, we apprehend, cannot prove unwelcome, so neither will it be misplaced in a journal, one of the first functions of which is to note the progress of science and literature.—Nor shall we be adjudged to deviate materially from our province, if in this and the subsequent article we advert to some points, which will assist intelligent persons to draw a comparison between the "Principles of Political Economy" and the "Nature and Causes of the Wealth of Nations," and to form some judgment concerning the relative claims of the authors of those Inquiries.

Sir James Steuart appears to have approached nearer than any preceding writer to those notions respecting the spring and limits of population, which Mr. Malthus has recently with so much learning and ability digested into a system. A few of the propositions advanced by him on this subject we shall take the liberty of extracting. He observes that 'Mankind have been as to number, and must ever be, in proportion to

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* In the year 1767: see Rev. Vols. xxxvi. p. 279. 365. 464.—xxxvii. p. 116. 319.

the food produced; and the food produced will be in the compound ratio of the fertility of the climate, and the industry of the inhabitants.'—In the following passages, we perceive that he had entered far into the views which have been of late so luminously disclosed:

'From what has been said I must conclude in general, that the best corn country in the world, provided slavery be not established, does not produce wherewithal fully to maintain, as in years of plenty, one third more than its own inhabitants; for if this should be the case, all the policy of man would not be able to prevent the multiplication of them, until they arose nearly up to the mean proportion of the produce in ordinary years, and it is only what exceeds this standard, and proceeds from unusual plenty, which can be exported. Were plentiful years more common, mankind would be more numerous; were scarcity more frequent, numbers would be less. Numbers therefore must ever be, in my humble opinion, in the ratio of food, and multiplication will never stop until the balance comes to be nearly even.'—

'The earth's spontaneous fruits, being of a determinate quantity, never can feed above a determinate number. Labour is a method of augmenting the productions of nature, and in proportion to the augmentation, numbers may increase.'—

'The numbers of mankind must ever have been in proportion to the produce of the earth; and this produce must constantly be in the compound ratio of the fertility of the soil, and labour of the inhabitants.'—

'Every individual is naturally inspired with a desire to propagate. A people can no more remain without propagating, than a tree without growing: but no more can live than can be fed; and as all augmentations of food must at last come to a stop, so soon as this happens, a people increase no more; that is to say, the proportion of those who die annually increases. This insensibly deters from propagation, because we are rational creatures. But still there are some who though rational are not provident; these marry and produce. This I call abusive procreation. Hence I distinguish propagation into two branches, to wit, multiplication, which goes on among those who can feed what they breed, and mere procreation, which takes place among those who cannot maintain their offspring.

'This last produces a political disease, which mortality cures at the expence of much misery: as forest trees, which are not pruned, dress themselves and become vigorous at the expence of numbers which die all around. How to propose a remedy for this inconvenience, without laying some restraint upon marriage; how to lay a restraint upon marriage without shocking the spirit of the times, I own I cannot find out; so I leave every one to conjecture.'

These scattered hints, however striking they may be, by no means derogate from the services of Mr. Malthus, in elucidating this most important matter; they only shew that glimpses of the truth had burst on the minds of men of penetration,

penetration, who had bestowed much thought on the subject. This point does not seem to have engaged in any considerable degree the attention of Dr. Smith, though, wherever he touches on it, his views appear to coincide with those of his predecessor.

A reader of the present day will most prize, in these volumes, their illustrations of the influence of political economy on civil government; which place in the strongest light the mischiefs of arbitrary rule, and which exhibit it as not less prejudicial to its depositaries than to their subjects. This very momentous question is no where, to our knowlege, so fully and so satisfactorily treated. The state of political economy among the Greeks and Romans, and the revolutions which it has undergone in the long period that has intervened between those times and our own, are largely discussed by the indefatigable author. To this topic, alfo, Dr. Smith has only incidentally adverted; and here, likewife, in the few observations which he makes on it, we find him tread closely in the footsteps of his precursor.

Under the head of trade and commerce, the author enters too much into detail on matters which are either well known, or little deserve to be learnt; and Dr. Smith has erred in the same way, but in a less degree. The mind of Sir James Steuart, though vigorous and energetic, failed to soar above the prejudices of the mercantile system. Like all his predecessors, he gives the preference to foreign over internal commerce; and he represents the former as beneficial only in proportion to the money balance which it produces, and that in most cases it ought to be discontinued when it is in this respect unfavourable. For these fundamental errors, which Dr. Smith has since demonstratively refuted, Sir James strenuously contended; and he is guilty of a scarcely less capital and injurious mistake, when he insists on the statesman's constant superintendance over trade, and invites his frequent interference in its concerns. The views of Dr. Smith are far more just. It is remarked by him that "the sovereign is completely discharged from a duty, in the attempting to perform which he must always be exposed to innumerable delusions, and for the proper performance of which no human wisdom or knowlege could ever be sufficient; the duty of superintending the industry of private people, and of directing it towards the employments most suitable to the interest of the society *."

An interesting sketch is here given of the progress and revolutions of manufacturing industry; with the state of its several branches, as affected by the different conditions of those who

* Wealth of Nations, B. V. C. IX.

are employed in it, in their course from absolute slavery to the perfect freedom enjoyed by them in our days. On this topic, also, it would appear that Dr. Smith had Sir J. Steuart in view. The latter seems to have been as fully apprized as the former, of the intimate connection between flourishing manufactures and the low rate of the necessaries of life; and if, on the subject of price, the Professor is more systematic, we meet with few ideas in his pages which do not occur in those of the Baronet: while the latter steers clear of the erroneous notion which represents labour as the universal measure of value *. This insoluble problem was not attempted by Sir James.

In regard to money, coin, and the institutions connected with them, Sir James has left little to be supplied by his successors. Speaking of coin, he observes:

'The substance of which it is made is a commodity, which rises and sinks in its value with respect to other commodities, according to the wants, competition, and caprices of mankind.'—

'Coin has an intrinsic value; and when it comes into a country, it adds to the value of the country, as if a portion of territory were added to it: but it has no title to represent any thing vendible, by preference, or to be considered as the only equivalent for all things alienable. It is made a common price, on no other account than because of its rarity, its solidity, its being of a nature to circulate; and suffers a correct division without end, and because it carries its value along with it, which is a proper equivalent for every thing; and at the same time is by its nature little liable to vary.'—

Again: 'The acquisition of coin, or of the precious metals, adds to the intrinsic value of a country, as much as if a portion of territory were added to it.'—

'The use of paper-money is to keep reckonings of value between people who have property; the use of coin is to avoid giving credit to people who have none.'—

'Coin has a value independent of its denomination, which no law can alter.'

It must be owned that, on this as on other subjects, the author is inconsistent with himself. In preceding parts of the present work, he says; 'By money I understand any commodity, which purely in itself is of no material use to man, but which acquires such an estimation from his opinion of it, as to become the universal measure of what is called value, and an adequate equivalent for any thing alienable.' He again speaks of certain men 'who have had the wit to invent money, and the address to make their countrymen fond of it, by representing it as an equivalent value for food and necessaries.' In another place, he pronounces money to be 'imaginary wealth.'

* Wealth of Nations, B. I. C. V.

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Again, he describes real money as being 'coin which by general agreement among men, and, under the authority of a state, carries along with it its own intrinsic value.'—He also asserts that 'there is no real or adequate proportion between the value of money and of goods.'—To account for these and similar incongruities, which disfigure these pages, we must recollect that the author was employed on this work during the long period of eighteen years; and we must suppose that, when he came to prepare it for the press, some of his early crude notions escaped his revisal. Like many other persons of an ardent turn of mind, he took delight in sketching, but rejected the labour of finishing as too irksome.

The imperfections of coin, as a scale of value, are here accurately pointed out; and the attempts, by legislative enactments, to determine the proportion of the precious metals, are completely exposed. Little has since been added to the views which Sir James gives of credit, and of the economy of banks. If the necessity of the intervention of coin, as a check on paper circulation, was overlooked by him,—if he did not perceive that an artificial circulating medium must be convertible into something possessing intrinsic value, having itself similar circulating qualities,—it must be admitted that he comprehended the general functions of paper circulation. He, also, mooted the problem of the proportion between the property annually transferred, and the amount of the circulating medium which is necessary to effect it; which hitherto has received no precise nor even approximating solution.

Sir James treats of the nature, effects, and limits of taxation with great nicety and exactness; elaborately and perspicuously tracing the progress of public credit. To the utility of country banks, and the advantages which all branches of industry might derive from them, he was by no means blind: but these institutions had not in his time been abused, nor had they been decried by popular prejudice. We are also indebted to him for some very just reflections on the difference between antient and modern nations, in regard to public resources.—He has been followed by late French writers in the opinion that there ought to be, in every country, a distinct legal administration applicable to commerce: but the experience of Great Britain furnishes the completest refutation of this idea.

It cannot be denied that, as a composition, the work before us is open to endless criticism. Each division is preceded by a long introduction, and the first half of each chapter is a preface to the remainder:—so that the apparatus is much too mighty for the effects, and the parade is far beyond the service. Many of the distinctions, which the author has introduced, are arbi-

trary, uncouth, and tend more to encumber and obscure than to simplify and illuminate. He failed to produce a correct and consistent system: but he had the good fortune of hazarding just and striking conjectures, which elucidate his subject; as well as the merit of supplying a number of weighty facts and valuable observations, and of introducing into it much sound reasoning. While, also, it may be alleged that under each head, of which he has treated, he is chargeable with notable and repeated inconsistencies, it is but fair to recollect the infant state of the science when he wrote, and the disadvantages under which he laboured; being a stranger to the habits of English composition; and an alien as it were in his own country. On a full and impartial review, then, of the labours of Sir James Steuart as contained in this single performance, we readily declare our judgment that he has deserved well of mankind, and has intitled his memory to respect, on account of the services which he has rendered to a most important branch of knowlege.

The treatise, which we have now discussed, occupies four out of the six volumes now published; and the remaining productions are not of any great moment. In a tract on the principles of money applied to the present state of the coin of Bengal, the author reasons on the maxims laid down in his great work; and we meet with a very neat and satisfactory account of the several abuses of which coin is susceptible.—In his observations on the celebrated Essay of Dr. Beattie on the Nature and Immutability of Truth, Sir James points out several of the mistakes and inconsistencies of that writer, and successfully controverts the prerogatives with which the Scotch Doctors were endeavouring to invest common sense.—His remarks on the *Systême de la Nature* display considerable powers of disputation. The observations which occur in the following passage, and which we select as a specimen of his manner of treating subjects of this kind, are not less just than liberal:

'The more we dispute upon things beyond our conception, the more nonsense we talk. This treatise, the System of Nature, upon which I make these Observations, is a work executed with a masterly hand, which can employ admirably well the materials or terms his antagonists have used, without ever fixing precise ideas to them. He is no more an atheist than all mankind. No man has ever been able to form an exact idea of the Supreme Being; and it is against those only who have attempted to explain the nature of that Being, that he writes. He has done wrong only in imitating them, and in substituting a more unintelligible jargon to theirs. What need had he to speak of the energy of nature, of the different organizations of matter, of the great whole, of the essence of matter stript of its sensible qualities, of the *nature*, in short, of which he makes his abstract being?

being? A moment's reflection would have made him allow that those are terms to which we have never been able to fix ideas; and by using them to display his System of Nature, he has furnished a groundwork for whoever has talents equal to his, to turn him into ridicule: but there are fanatics of all kinds, and man has never been able to discover the faults of his own character.'

It has often been remarked that the reasoning in the *Systême* frequently degenerates into mere logomachy; and many instances of this fact are produced by Sir James. On the subject, however, of this and the preceding essay, the author appears to be more acute than profound.—The papers in defence of Newton's chronology shew the variety of the author's pursuits, and are creditable to his zeal and his diligence.

The memoirs of the author, compiled by his son, close this collection, which constitutes a monument of filial piety highly honourable to the feelings of the General. It appears that the late Sir James was descended on both sides from ancestors attached to the protestant succession, and was educated in the same principles: but, in his travels, meeting with the adherents of the banished family, he became a zealous partizan of their desperate cause, espoused the side of the Pretender in 1745, and was employed by him on a mission to the continent. The disastrous reverse of the affairs of that party obliged him to remain abroad: but he was at length allowed to return in 1762, though he did not obtain his pardon until 1771. His *Inquiry* was first published in 1767.—Dr. Smith, we are told, was accustomed to say, "that he understood Sir James's system better from his conversation than from his volumes." It is, however, also to be collected from his volumes,—though the task, we confess, is in no slight degree irksome.

We close this article with the comparison which the present Sir James draws between his father and the illustrious author of the Wealth of Nations: not that we by any means coincide with him, but because it is instructive, and will profitably exercise the judgment of the intelligent reader:

'While the English language endures, his writings will evince to posterity, that the great author of the *Political Economy* was an extraordinary man, while extraordinary men flourished, in his country. It is, indeed, singular that two such writers, as Sir James Steuart, and Dr. Adam Smith, should have arisen, in the same nation, during the same age, and written on the same subject, under different forms. They were both endowed with eminent qualities. Sir James had from nature a finer person, and from travel more address than Dr. Smith, who never could free himself from some appearance of the academic habits, wherein he was bred. Sir James was far superior to Dr. Smith as a speaker, as, indeed, he was more eloquent than most men. In the amiable qualities of the heart, Dr. Smith did not yield

to Sir James, who was, however, extremely benevolent, and remarkably steady in his attachments, and active in his friendships. Dr. Smith had, doubtless, more scholastic learning than Sir James, who knew most of modern languages; speaking with ease, German, and Italian, and writing the French language with such purity, as to please the French critics. Sir James was not deficient in science, though Dr. Smith must be allowed to have been, in this, his superior. They were both great masters of the arduous subject of *Political Economy*, having with original powers of equal strength, drawn their knowledge, from the same sources, the French Œconomists. The second edition of Sir James's *Political Economy* appeared in 1770, six years before the publication of Dr. Smith's *Wealth of Nations*. They were both original thinkers: and Dr Smith seems to have borrowed nothing from his predecessor, any more than Sir James had derived his notions from those, who had preceded him in a common tract of inquiry. *His path was new to him*, he says, *after all his reading*. Yet, it may be allowed, that they both derived modes of thinking and habits of speculation, from originals, which were common to both. The great object of Sir James was to form into *a regular science*, the complicated interests of *domestic policy*. To explain wherein consists the revenue of the people, and secondly the revenue of the state, was the fundamental purpose of Dr. Smith. Sir James treats, in his *first book*, of *population* and of *agriculture* as they reciprocally depend upon each other. Dr. Smith writes, in his *first book*, of the causes of the improvement in the productive powers of labour; and thus, Sir James, in his plan, must be allowed to be more natural, and more profound, than that of his competitor; as *the people* must be the first object in every inquiry. Sir James is regularly led on from those two fundamental objects, to treat, in his *second book*, of *trade*, and of industry, which are as naturally connected, as population and agriculture. Dr. Smith, in his *second book*, treats of the *nature*, *accumulation* and *employment* of *stock*, which he supposed to result from *labour*, the cause of *wealth* and money, the instrument of labour, and a constituent of wealth. In his *third book*, Sir James speaks of money, and of coin: Dr. Smith treated of these interesting topics, in his *second book*; so that he is constantly a step or two, in his subject, before the march of his competitor, without gaining any advantage of his antagonist. In his *fourth book*, Sir James writes of *credit*, and of *debts*; and incidentally, of the *interest of money*, and of *banks*. Of these important topics, Dr. Smith treats chiefly, in his second book. Sir James discusses, in his fifth book, the doctrine of taxes, and of the proper application of their amount. Dr. Smith also dedicates his fifth, and last book, to this momentous subject, under the head "Of the *Revenue* of the *Commonwealth*" From this comparative statement of the several plans, which those great statesmen adopted, in their curious investigations, the palm of order, connection, and of grace, seems to belong to Sir James Steuart. In discussing those extremely important subjects, Dr. Smith appears to display most facility, and precision, while Sir James seems to exhibit more sagacity, and profoundness. Of the style, and manner, of both those writers, Dr. Smith has most familiarity and attractiveness, though his language

is sometimes low, and often aukward. The manner of Sir James is more dry and hard, while his style is less easy and pleasing. Their subjects, however, did not admit of ornament; and Sir James acknowledges, that he sacrificed elegance to accuracy and his desire of pleasing to his ardour of instruction. By study, and by practice, Sir James afterwards acquired a style, as easy and agreeable as Dr. Smith's; and by frequent revisals of the *Political Economy*, in regard to its *manner*, the judicious author has made his important work much more intelligible, and attractive.'

The partiality of a relative is conspicuous in this estimate, and it is very excusable. Sir James's work, even at this day, possesses a respectable share of merit: but it has been left at a vast distance behind by the immortal production of Dr. Smith. Jo.

ART. II. *An Inquiry into the Nature and Causes of the Wealth of Nations.* By Adam Smith, LL.D. and F.R.S. &c.; formerly Professor of Moral Philosophy in the University of Glasgow. The Eleventh Edition; with Notes, Supplementary Chapters, and a Life of Dr. Smith, by William Playfair. 3 Vols. 8vo. 1l. 7s. Boards. Cadell and Davies. 1805.

IN a country in which wealth liberally and widely diffuses its comforts, and in which it is become essential to the existence of the state, discussions such as that which was the object of Adam Smith deserve the highest consideration, and the warmest support: but, in the instance before us, not only is the subject itself eminently interesting, but so high does the author rank, and so undisputed is the excellence of his performance, that if public bodies should propose to erect statues in honour of him, the nation would ratify the decree and applaud its execution. The frequent impressions of these volumes, which have of late appeared, indicate a growing taste for a most important branch of knowlege, which cannot be cultivated without great advantages to individuals and material benefit to the community. The good effects, resulting from the prevalence of sound principles on this head, were realized in the wise conduct pursued by the government and the legislature in the late lamentable scarcity; and they were not less visible in the firm resistance which was made to the demands of popular clamour, than in the humane and beneficent measures and precautione which were adopted and encouraged in order to diminish the pressure of the calamity. To the prevalence of the same researches, we must ascribe the clear light that has recently been thrown on questions of the highest import to the welfare of the country; we refer to the discussions called forth by the

depreciation of the circulating paper of Ireland, and by the statute restraining the Bank from making its payments in specie. On no subjects do we more decidedly surpass our ancestors than on this of political economy; and it is almost wholly to one man that we are indebted for the very considerable advances which we have made, namely to the celebrated author of the work before us.

When Dr. Smith entered on these studies, he found the world divided between the advocates of the mercantile system, and the new sect of the economists, and he made himself master of the facts and reasoning on which each relied, without becoming a partizan of either. He extracted the distinguishing part of the doctrine, which he introduced, from the writings of the economists; while he avoided nearly all the material errors which entered into their notions. He did not reject any thing that was beneficial in the opposite scheme: but, from his survey and examination of both, he produced a system which, if we regard substance rather than form, if we separate from it all that is collateral, and if we confine ourselves to the propositions of which it consists, will be found to admit only slight alterations and inconsiderable amendments. That the incomparable author might have given his labours a more scientific form, have adopted more general formularies, have used a more technical phraseology, have introduced a more regular arrangement, and have imparted more symmetry to his work, is not to be denied. On the other hand, it ought to be recollected that, the subject being new, the public was little prepared for it; and had Dr. Smith acted otherwise than he has done, he must have foregone general success, and been contented with having the profound alone for disciples. As, however, it was his aim to produce conviction in the minds of men of various classes, and to render his services as extensive as it was possible to make them, he departed from the strict methods of demonstration; and it being his object to make his principles intelligible, and his doctrines familiar, we find him profuse of illustration, and guilty of frequent repetitions. If we estimate the "Wealth of Nations" as a whole, we must allow that its utility surpasses its literary claims: but, if we consider some of its detached parts, we shall no where find more able writing. As in the treatises of Natural Philosophy which followed the promulgation of the Newtonian system, we meet with tedious and laboured refutations of the Cartesian hypothesis, so we find, in the new system which these volumes disclose, an exposure of the theory which it is intended to replace. It is where refutation is concerned that Dr. Smith is most happy; and nothing in this department that ever came

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from the pen of man exceeds the IIId and IVth Books of his Inquiry. In the light of the principles of the economists, as qualified and limited by him, the true nature of the private transactions of men and the concerns of states is clearly discerned; the sources of wealth are laid open; the moving and regulating principle of industry is developed; and the best mode of employing and directing it, in order to supply the wants of the individual and to meet the demands of the society in its corporate capacity, is ascertained.

The plan of Dr. Smith thus led him into a very wide field: the frequent application which he made of his doctrines occasioned him to touch on a great variety of subjects, and consequently numerous trivial errors occur in his pages; and propositions, also, are there advanced, unguarded by the qualifications which he would undoubtedly have introduced, had he more largely discanted on them. Thus it will be seen that he has taken only partial views of several important matters which he has more or less discussed; we allude to his observations on apprenticeships, colonies, taxes, and wars. It would have been desirable that he had more fully weighed the principles of his system as they were affected by the policy of neighbouring states, in regard to commerce; and we may conjecture what we might then have expected from him on this subject, from the admirable account which he has given of the effects of the navigation act, politically and commercially considered. We shall have occasion hereafter to advert to one or two misconceptions under which he laboured, and which affect the system itself for which we are indebted to him.

Wide as have been the excursions of Dr. Smith into politics and statistics, he never discussed the influence of the true principles of political economy over civil government. This fine subject, however, has been treated by Sir James Steuart with considerable success. The mention of this gentleman, whose services we have just had occasion to notice *, leads us again to state that the coincidence of opinion between Dr. Smith and him on the effects of competition, the principles of exchangeable value, the relation between the interest of money and the profit of stock, the functions of coin, the rise and progress of credit, and the sources and limits of taxation, induced a belief that the Professor had availed himself of the labours of the Baronet: but any such claim on behalf of his father is given up by the present editor of his works; who states that the productions of the two distinguished persons were independent of each other, and that the apparent affinity between

* See the preceding article.

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their sentiments arose from their having both drawn from the same sources.

From the high opinion which we have atall times professed for the great work which now lies before us, as well as from the peculiarities which distinguish it, our readers may infer that we should approve of attempts to comment on and elucidate it. The propriety of prefixing an introduction to it, which should give a connected view of Dr. Smith's system, as separated from the vast mass of extraneous though valuable matter which he has mixed with it, we have already hinted *; and the labours of M. Gārnier, the French translator of the "Wealth of Nations," have rendered this an easy task. We do not mean that the precise arrangement there proposed should have been adopted; because the system certainly admits one more scientific, as well as more simple; and the mistakes which affect it might at the same time have been indicated. Short notes, sparingly introduced, might have pointed out the inadvertencies of the author, and the errors in collateral matters into which he has fallen: while a sketch of his obligations to the economists and preceding writers, and a view of the progress of the science from his time to the present, are desiderata which the public would gladly find supplied by a competent person. We are sorry, then, to observe that the absence of every requisite properly to fulfill his arduous task characterizes the present commentator on the "Wealth of Nations." He is either unequal to the comprehension of the subject, or has not taken the trouble necessary to make himself master of it. It is somewhat extraordinary that, for this important duty, a person should have been selected who was so little equal to it: but we are still more surprised that it should have been intrusted to one who was not well affected to the principles which he was designed to illustrate. The disciples of Dr. Smith, at this time of day, are not so thinly scattered, nor so deficient in zeal and ability for rendering their master a service, as to make it necessary to seek for an editor of his works among the enemies or the half-friends of his doctrines. It would be considered as very extraordinary if a Cartesian were employed to edit and expound Sir Isaac Newton's Principia; and greatly should we be disgusted if we saw, in an edition of that immortal production, pages blurred over with annotations acknowleging indeed the great law of gravitation, but gravely maintaining that the remoteness of the planet Saturn precluded it from being subject to such influence. Not less preposterous, certainly, does the present commentator appear

* See M. R. Vol. xxxix, N. S. p. 510.

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to a disciple of Dr. Smith, when he labours to shew that the principles which, according to that great man, ought to regulate industry and commerce generally, are not applicable to the article of corn; especially when we reflect on the vast pains most successfully employed by this philosopher, to manifest that this identical produce lay completely within the sphere of the maxims which he had inculcated as the proper incentives of exertion and the sources of abundance. We deny to none the right of rejecting sound and true principles, and we allow of dissent from the system of Dr. Smith. Men must be permitted, if they so think fit, to regard forestalling, regrating, and such monopolies as the skilful disposal of capital accompanied by foresight and activity can create, as foul crimes; to contend for the expediency of legislative interference in the concerns of the farmer; to applaud a law that should decree a maximum, and that should appoint commissaries to gauge and deal out the stores of the cultivator.—To the holders of these pernicious tenets we would not be intolerant: but we must complain that an abetter of these absurdities should be allowed to place his mischievous trash by the side of the text of Dr. Smith.

Because corn is a necessary of life, and because there is a limit beyond which its growth cannot be carried, Mr. Playfair denies that the principles of Dr. Smith are applicable to it. He maintains that, in relation to this commodity, government has a right to interfere with private property; and that monopolizing, forestalling, and regrating are odious crimes which ought to be repressed by the powerful arm of the law. He seriously assures us that the late scarcity was in a great degree artificial; and that premature alarms, the contrivances of dealers, and the avarice of growers, occasioned a disproportionate advance of price.—On the subject of the limit beyond which the growth of corn cannot be carried, we do not admit that it has any reference to the matter in dispute. Whether the quantity of corn raised can be increased indefinitely, or to an immense extent beyond that which has ever hitherto been produced, (which no person will controvert,) is quite immaterial for the purposes of the present argument. It will not be disputed that an extended culture of it is most desireable. Granting to the note-writer that government has a right to interfere with private property in the instance of this necessary article, it would have been kind in him to have informed us how this controul could possibly operate to augment the growth of corn. Why did he not instruct us respecting the manner in which the punishment of monopoly, forestalling, and regrating, produces abundance? If it would prevent scarcity, or diminish its evils, why should not similar regulations be extended

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to all articles of the first necessity, and even to those of mere convenience?—Dr. Smith was of opinion that the only way of making corn abound was by trusting to the cultivator's sense of his own interest; and though with this judgment the note-writer finds fault, we are left to guess what incitement his wisdom would have substituted. Is it the mandate of authority, sanctioned by pains and penalties? The disciples of Dr. Smith contend that, when a scarcity prevails, high price is a benefit, and cannot too soon take place, because its effect is that of inducing economy in consumption, and putting the public as it were on an allowance; the more early also the value advances, the sooner will supplies from abroad be attracted, and the greater will be the amount of them. They trust to the self interest, to the discernment, and to the just calculations of the dealers and growers, as sure protections against the wanton imposition of this discipline. They rely on the same considerations for its due distribution; and experience satisfies them that it will be dispensed so as not to leave a glut in the market on the eve of harvest, nor large stores on hand when the new crop comes into use. When, therefore, the fact of a scarcity is ascertained, the benefits of early notice are great and obvious. It occasions the seasonable adoption of measures which are calculated to alleviate the evil; and the longer these are delayed, the harder will be the pressure of the calamity. To make a sufficiency for the consumption of ten months last through eleven will scarcely be a hardship: but let this economy be deferred for six months, and it will become necessary to make the provisions of four months last for five;—suppose a delay of two months longer, and the provisions of two months must be extended to three. The pressure then becomes alarming; little time remains to procure foreign cargoes; few substitutes can be obtained; and every individual is reduced to subsist for three months on two thirds of his usual allowance of the main article of sustenance:—not forgetting that, in a large society, in which it is impossible to introdûce compulsion, some of its members will refuse to bear any part of the burthen, and will devour their full share, while others will sink from want. It is consequently most clear that the effect of the parliamentary discussions on the state of the crop, at a late period, was highly beneficial and salutary. The eminent person, so often named, conceived that monopoly, forestalling, and regrating,—those devices of self interest to answer its own ends,—operate most advantageously for the public interest by obliging a people in time to avoid excess, and to retrench their consumption; to seek foreign supplies, and to adopt substitutes; in short to render

render their difficulties less serious, by grappling with them before they reach a dangerous height. The selfish views of the dispensers, under a wise order of things, act in subserviency to the general welfare, and produce a distribution which is marvellous in regard to exactness; falling little short of that which takes place on board a distressed vessel, or within the walls of a besieged town.

The present note-writer is pleased to say that the price was higher, during the late scarcity, than it needed to have been; and he supports this bold position by what he conceives a decisive argument. The scarcity in France, during the years 1788 and 1789, he informs us, was greater than that which affected England in 1798 and 1799; and the price of bread was only doubled in Paris, while it was tripled in London *. He discovers, then, in this circumstance, positive evidence that wicked contrivances were used to raise the price in this country beyond what the pressure required. Happy France! her dealers and governors were above practising these mercenary and base arts!—Has this commentator of Dr. Smith yet to learn the use of high price? Does he deny that its effect is to set the consumers on an allowance which is more or less scanty in proportion to the degree of scarcity; and that among a people with whom wealth abounds and credit is high, the price must be raised much more than in a poor country, in order to produce precisely the same effect, viz. to restrict to an equally short allowance? To substantiate his assertion, he must shew that we were reduced here to a barer pittance than was necessary, and that an improper surplus remained when the harvest came. Is an expounder of Dr. Smith's doctrines unaware of the inadequacy of coin as a measure of value;—can he be ignorant that the same denominations of it, at different times and in different countries, represent very different values;—and does he not know that, in fact, in England, they did bear a considerably different value in 1799 from that which they bore in 1789?

A farther instance of the egregious errors of the commentator occurs in the approbation with which he honours the clamours that were raised in France against the commercial treaty, and which could only be grounded on the most inveterate errors of the mercantile system:—the cry being that, in consequence of it, the balance of trade was against that kingdom, that it was drained of its coin, and that its manufactures were ruined. It is subsequently to his survey of chap. ix. of Book v. that the

* We do not discuss these *facts*, but take them on Mr. Playfair's assertion, for the sake of the argument.

commentator gives his sanction to these representations.—Should it be contended that his observations were only designed to be applied to the restrictions imposed on the importations of French wines, it may be stated that there can be no doubt that, had the treaty been permitted to run its term, England would gladly have rectified that inequality.

Another of the rare discoveries of the note-writer, and a proof of his acquaintance with his subject, as well as of his partiality for it, is the charge brought against the economists that they were the authors of the revolution. Here again he disregards the authority of Dr. Smith; who, while he animadverts on their system, bears honourable testimony to their private worth. It must be conceded, however, to Mr. Playfair, that the members of this sect carried their notions of liberty very high; that they were sensible of the defects of the old government; that they wished their institutions to be reformed, and abuses to be corrected; and that they hailed the dawn of the revolution. In this guilt, however, if guilt it be, a majority of the nobility and clergy, the whole mercantile interest, the body of cultivators, the class of the men of Letters, several of the Parliaments, in short ninety-nine out of a hundred of the people of France, shared in common with the economists. Why, then, are they to be described as the sole or principal authors of this event, which has been the cause of so many disasters and calamities? Robespierre, Collot, Danton, Carrier, Lebon, and Fouche, were not economists.—In truth, the note-writer appears as little to comprehend the course of the French revolution as the scope of his author, or the true principles of the science which he taught; and yet, as if studious to multiply improprieties and to vilify Dr. Smith, he introduces, into the history of the Professor's dignified and pacific life, the dismal particulars of that extraordinary convulsion. It is not easy to conceive what could induce him to commit this incongruity. He would have us, however, believe that he is very much alive to the fame of his author; and that for this reason he would apologize for Dr. Smith's intimacy with D'Alembert;—one of the men who did most honour to the eighteenth century; who is represented as being not less decorous in his conduct than he was distinguished by his services to science; who, as far as exterior was concerned, paid respect to religion; and who, in his life-time, never proclaimed his scepticism:—though it certainly was no secret to his particular friends, as appears by his correspondence with them, the publication of which since his death has made it generally known. It seems to be rather officious to apologize for Dr. Smith's acquaintance with an individual who was courted and respected by

by all men of eminence throughout Europe; who was admired by the great Frederic; and who was invited by the Empress Catherine to undertake the charge of preceptor to her son and successor, with the establishment of a grandee of her empire, which the philosopher declined. This defence indeed is more than officious; it is preposterous, when it is considered that Dr. Smith was the intimate friend, panegyrist, and biographer of Mr. Hume, who was not merely careless about concealing his infidelity, but who by his writings zealously endeavoured to propagate his principles.

The opinion entertained by Dr. Smith on the subject of productive and non-productive labour, which is so little worthy of that great man, and which is a coarse and unphilosophical distinction, far less systematic and consistent than the corresponding paradox of the economists, finds a supporter in the present note-writer. In the same spirit, the error of regarding labour as the universal measure of value, and the source and universal price of it, is passed over unnoticed.—Mr. Playfair also concurs in the just censure passed by Dr. Smith on the certificate act, as if that statute were still in force.—A great proportion of his criticisms are either trivial, or mere cavils, and some of them arise out of a misunderstanding of his author. We should not be altogether warranted in saying that he combats only the sound parts of the Inquiry into the Causes of the Wealth of Nations, and constantly overlooks the errors of that performance: but that this is very nearly the state of the case, we are fully authorized to assert.

So little informed on the subject, and so incompetent in all respects to his undertaking, is the present editor and annotator, that we should have deemed him below notice, had he not set up as the reformer and corrector of Dr. Smith's system, and mixed his dross with the fine ore of that incomparable author. The respect which we entertain for the memory of that great man, and the gratitude which we feel for the benefits which he has rendered to the world,—which we were the first to applaud and to ratify, and which we lent our aid to extend,—have induced us to vindicate his fame, to repel the strange attack here made on it, and to protest against treatment which would even disturb the shade of the venerable philosopher in the abodes of bliss, if aught of human concerns could ever reach the inhabitants of those pure regions. We owe it to the reputation of Dr. Smith, and to the importance of the lessons taught by him, seriously to advise the publishers to sever from the work the additions of the editor whom they have so unpropitiously selected. It will sufficiently exercise the patience of the reader to endure the impertinencies of the greater number of the notes, which

unfortunately are affixed to each page, instead of being placed, agreeably to modern practice, at the end of each volume. The original work admits, we again acknowlege, of being rendered more complete and useful by corrections, comments, and additions: but we trust that the task will never be undertaken except by a master in this important branch of knowlege.—If these volumes, as they now stand, should pass into the hands of young readers, it is our advice to them to trouble themselves little with the notes, and entirely to pass over the supplemental chapters.

Jo.

ART. III. *Transactions of the Royal Society of Edinburgh.* Being the Continuation of Part II. together with Part III. of the Vth Volume *. 4to. 7s. 6d. sewed. Cadell and Davies.

AN elaborate memoir opens this volume, which is intitled *Disquisitions on the Origin and Radical Sense of the Greek Prepositions. By* James Bonar, F.R.S. *Edinb.*—After having made some pertinent remarks on the utility of etymological pursuits, and having stated the merits and defects of those scholars who for some years past have acquired no mean reputation by their sedulous attention to this line of study, Mr. Bonar opens his subject by assuming, 'that to every preposition one primary radical idea was originally affixed—that this idea was for the most part taken from sensible objects—and that from this radical sense all the secondary applications may immediately or circuitously be traced;' and 'that each of the prepositions was originally a noun or a participle.'—He then proceeds, on these principles, to investigate the radical sense of each preposition in alphabetical order; and of this discussion we shall endeavour to present our readers with a short abstract.

ΑΜΦΙ, together with ἄμφις and ἄμφω, Mr. B. deduces from ἄμω to *embrace* or *grasp*. Our readers will find the whole of this statement in Lennep's Etym. p. 120 and 136. Of the various significations which Mr. B. assigns to this preposition, we believe that we must except the third, viz.

3. *Upon.* Κάββαλεν ἀνδρα κατὰ χθονὸς, ἀμφὶ δ'ἄρ' αὐτῷ
Ἕζετο. Quint. Smyrn. (IV. 30.)

'He threw the man on the ground and sat upon him.' It appears to us that Mr. B. has somewhat mistaken the sense of this passage. Ἀμφὶ αὐτῷ ἕζετο, if construed literally, would mean, *Seated himself about him*, and by no means necessarily implies *sitting upon him*. We suspect that Mr. B. was led astray by the Latin version, *humi virum prosternit eique insidet.*

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* See Rev. Vol. xlii. N. S. p. 296.

ANA

ANA appears to Mr. B. 'to be evidenly a noun having the literal signification of reversed, turned back, or traced backwards.' He had previously remarked that 'αν occurs in composition in a number of words with the sense as it were of *contradiction*, or *reversal* of the main idea, as ἀνάνδρος *unmanly*, ἀνόσιος *impious*, ἀνόρατος *invisible*.' Etymologists, we believe, will not be very ready to admit the preposition ἀνὰ into the composition of these words: the last, (ἀνόρατος) we may add, is a new word of Mr. B.'s own coinage; and we assert without the smallest hesitation that it is παρακεκομμένον, ἄτιμον, καὶ παράσημον. The Greeks invariably used ἀόρατος.

ANTI. Mr. B. coincides with Lennep and Scheidius.

ΑΠΟ. The author has probability at least in his favour, when he considers ἀπὸ as a cognate term, with the obsolete ἄπος, and its comparative and superlative ἀπώτερος and ἀπώτατος: but that it can have no relation with the substantive ἄπος, extant only in Eurip. Phœn. 865. (ed. Pors.) the quantity of its penultimate in our opinion sufficiently demonstrates. 'This word ἄπος (says he) the Greek scholiast conjectures to have been equivalent to ὕψος *height*, and thence transferred to denote μηκος *length*, a strange circuitous mode of application, much more naturally resolved by understanding the noun ἄπος as a cognate of the adjective ἄπος,' &c. We have frequently had occasion to reflect on the great advantages which would accrue to many scholars, if they would take the pains to investigate a subject thoroughly before they attempt to discuss it. If Mr. B. had consulted Valckenær's note on this passage, he would probably have coincided with that enlightened critic, in thinking that in the Scholiast we ought to correct ἄιπος τὸ ὕψος; an emendation substantiated by the authority of Hesychius, and which will clear the Grammarian altogether from the charge of absurdity.

ΔΙΑ, from Διώ, in the sense of *to pierce* or *penetrate*, as Lennep.

ΕΙΣ. Mr. B. says, 'Lennep derives εἰς from εω *to send*: a derivation undoubtedly forced and unnatural:' but why has Lennep been misrepresented? His words are: "εις *ortum est à verbo* ἴω *vel* ἔω mitto *vel* EO. *Habet autem notionem suam Præpositio hæc à* movendo *in locum unde porro varie transfertur.*" We see no reason for rejecting this etymology: it is at least as free from faults as that which is proposed in the memoir now before us; viz. from ἕω *sedeo*.

ΕΚ, from ἔκω, as Lennep and others.

ΕΝ. Mr. B. rejects the derivation of other etymologists, and proposes to deduce this preposition from ἐω, or ἐννυω, *to clothe*, *to cover*.

ΕΠΙ, from ἵστω, after most other etymologists: which, from a comparison of its different senses, Mr. B. thinks, is easily reducible to the idea of *pressing* or *close touching*.

ΚΑΤΑ the author deduces from κάω-κέω-κεῖμαι, in which he follows Lennep.

'ΜΕΤΑ appears to be an immediate derivative from the obsolete verb μέω *to go*: a verb in common use in Latin, though in great measure disused in Greek. Μετὰ being thus an immediate descendant from a verb signifying *to go* or *travel*, its primary signification most probably was a *way post*, a *way director*: a sense nearly the same with what it still retains in Latin, *meta*, *a goal*. From this sense of *way post* or *way director*, μετὰ would soon be transferred to express a conductor of *the way*, or a *guide* of whatever kind this might be.'

The greater part of these observations will be found in Lennep and his commentator: we have some objections to them, but our limits will not permit us a full discussion.

ΠΑΡΑ. Mr. B. rejects the etymology of Lennep and Scheidius, and then informs us 'that παρὰ appears to have been an old substantive noun, denoting precisely *side* or *flank*.'

ΠΕΡΙ. 'This preposition is evidently an immediate cognate of πέρας a *boundary*, and I should conjecture it to be the dative of this very noun, contracted from πέρατι and πέραι to περὶ. Its precise meaning therefore is *circumference*, a word equivalent to *entire boundary*.' At the conclusion of this article, the author observes: 'περὶ sometimes both simply and in composition denotes *superiority*, plainly from the idea that the object which forms a boundary or circumference to another must of course exceed it in bulk and greatness.'

ἐστὶ περὶ νόον βροτῶν. LUCIAN.

"*It is beyond the comprehension of mortals.*"—We do not at present exactly recollect whereabouts in Lucian this passage is to be found: but we cannot forbear indulging the idea that Mr. B. has not rightly understood the construction of it. The learned reader will doubtless call to mind Homer Odd. A. 66. "Ος περὶ μὲν νόον ἐστὶ βροτῶν, &c. where a school boy knows that βροτῶν and not νόον is governed by περὶ. It is more than probable, we think, that Lucian refers to this very passage in Homer.

ΠΡΟ. Mr. B. agrees with Scheidius in supposing this preposition to be a contraction from πάρος. His concluding remarks are ingenious, and, if we had sufficient space, we should exhibit them to our readers.

ΠΡΟΣ is derived by Mr. B. from πέρας a *termination*, *limit*, or *boundary*. 'The radical sense then of the preposition must be *termination* or *terminating in*.' Ποτι, which is so frequently

quently used by the Poets for ϖρος, is here asserted to be the Doric dative of ϖους, for ϖοδὶ.

ΣΥΝ. From *σύω*, an obsolete word, signifying to *sew* or *join together.*

ΥΠΕΡ, as well as ΥΠΟ, Mr. Bonar would deduce from ὕπος, an old word implying *height*, or *elevation.* He greatly mistakes the force of this preposition in a passage which he quotes from Homer:—ὑπερ μόρου never did and never can mean *Superior to fate—controlling fate*—or *higher in respect to operation than fate.*

This paper is closed by an appendix, on the analogy of the Greek language; in which we have found much more of fanciful ingenuity than of solid argument.

so far
Gais...a.

Experiments and Observations upon the Contraction of Water by Heat at Low Temperatures. By Thomas Charles Hope, *M.D. F.R.S. Ed.* &c.—The object of this paper is to prove, by several experiments, that water, contrary to the common law of its constitution, is at certain temperatures contracted by heat, and expanded by cold. When heat, for example, is applied to ice-cold water, or at a temperature not far distant, the fluid contracts, and continues to do so till it reaches the 40th or 41st degree.

'Between this point and the 42d or 43d it suffers scarcely any perceptible change, but when heated beyond the last-mentioned degree, it begins to expand, and increases in volume with every subsequent rise of temperature.

'During the abstraction of caloric, the peculiarity in the constitution of water equally appears. Warm water, as it cools, shrinks as other bodies do, till it arrives at the temperature of 43° or 42°. It then suffers a loss of two degrees without any alteration of density. But when farther cooled, it begins to dilate, and continues to dilate, as the temperature falls, till congelation actually commences, whether this occurs as soon as the water reaches the 32°, or after it has descended any number of degrees below it.'

Professor Hope first adverts to the opinions of the few physical writers who seem to have turned their attention to this anomalous phænomenon; beginning with Dr. Croune, who noticed it about the end of the 17th century. He then details his experiments, which rest on the statical facts that the density and specific gravity of a body are diminished by dilatation, and augmented by contraction; that the particles of fluids are incident to various movements, when any inequality of temperature prevails in the mass; and that, whether this inequality arises from a partial application or subtraction of heat, the lighter parts rise to the surface, or the denser fall to the bottom. In order to determine the question, therefore, the experimentalist

rimentalist 'had only to examine, attentively, water as it was heated or cooled in a jar, and to observe, by means of thermometers, what situation the warmer, and what the cooler parts of this fluid affected.'—On this principle, which is at once simple and ingenious, he proves, by six distinct experiments, that heat, in low temperatures, causes water to contract, and, at superior temperatures, to expand. We transcribe the fifth, which seems to place the fact beyond the reach of doubt:

'I filled the jar with water at 32°. I placed it upon several folds of thick carpet, previously cooled to the same degree. The air of the room going from 33° to 35°, I introduced two thermometers, as in experiments first and second. I then poured water of temperature 68° into the bason, and by means of a spout arising from the side of it, and a syphon connected with a reservoir of water at the temperature now mentioned, I renewed the contents of the bason frequently, but without causing any agitation.

	Bottom.	Top.	Air.
At commencement,	32°	32°	33—35
In 10 minutes,	35	32	
— 15 ———	36—	32	
— 20 ———	36+	32	
— 25 ———	37	33	
— 30 ———	38	33	
— 38 ———	38+	33	
— 45 ———	39—	33	
— 50 ———	39+	44	
— 55 ———	39+	45	
— 60 ———	39+	48	

*** From this time I charged the bason with water of temperature 88°, and renewed it frequently.

'Nothing can be more decisive with regard to the question in dispute, than the particulars of this experiment. Heat is applied to the middle of a column of ice-cold water. The heated portion has an equal share of the column of cold fluid above it and beneath it. There is nothing to determine its course in one direction or another, excepting its actual change of density.

'The thermometer evinces that the warm current sets downwards, and carries the increased temperature to the bottom. There, this instrument indicates the successive rise of several degrees, before the surface indicates the smallest acquisition of heat.

'The inference is plain, that the cold water is contracted by the heat.

'The change of the effect of heat is equally well illustrated by this experiment.

'No sooner did the inferior portion attain the temperature of 39°, than the heated fluid altered its course, and by ascending, carried the increase of temperature very rapidly to the surface, so that it soon surpassed the bottom, and continued to rise, while the other remained stationary.'

The cause of the appearance remains to be explained.

Part

Part the third of this volume is occupied with the *History of the Society*, comprizing abstracts and accounts of papers, and two biographical sketches. We shall shortly notice them in order.

Professor Playfair draws a comparison between the barometrical observations of Lamanon, who accompanied the unfortunate La Peyrouse, and those which were made at Calcutta by Dr. Balfour. Without entering into the particulars, we shall only state that the agreement is very remarkable; and that, since those of the French navigator were noted down far out at sea, the land winds cannot be supposed to influence the phænomenon. With respect to the atmospherical tides produced by the sun and moon, Mr. Playfair justly remarks 'that the *ebbing* and *flowing* of the mercury in the barometer appears to have no dependence on the position of those luminaries relatively to one another, but happens, it would seem, constantly at the same hour, in all aspects of the moon and all seasons of the year.'

Dr. Patrick Grahame transmits an account of an Aurora Borealis, observed in day-light, at Aberfoyle in Perthshire, on 10th February, 1799. He supposes that this appearance occurs more frequently than we are aware, but that it very readily escapes observation.

Professor Playfair describes two intersecting rainbows, seen at Dunglass, in East Lothian, in July 1799. The circumstances seem to coincide with a similar appearance observed at Spithead, and recorded in the Philosophical Transactions.

The only chemical article is an abstract of Sir George M'Kenzie's memoir on the combustion of the diamond, which has already appeared at length in other publications.

Some interesting observations are communicated, by Dr. Richardson, on the *Siliceous basalt* and the Whin-Dykes of the north of Ireland. It seems doubtful, however, whether the former be properly denominated, since the very circumstance of its containing marine shells justifies the suspicion that it is not a genuine basalt. It was accordingly remarked by several of the members, some of whom had examined the stone in its native place, 'that though certain portions of the strata of this fossil bore much resemblance to some species of basalt, by far the greater part of the mass bore no resemblance whatever to any.'

'It was also stated, that the substance of the coarse grained, undisputed basalt, which lies between the strata of this stone, does not contain any vestiges of marine animals: that veins often issue from the beds of this real basalt, and pervade the supposed siliceous species; some of them connecting together the separate beds of the real basalt; others dying away in slender ramifications, as they rise through the interposed stratum. In no instance is this reversed:

the veins never proceed from what is called the Siliceous Basalt. It was farther observed, that both the fracture and external surface of this stone exhibit a stratified structure, in many instances, which never happens in the true basaltes.'

The ensuing remark accords with an observation of the anonymous author of an account of St. Helena *:

'Some of the specimens in Dr. RICHARDSON's catalogue are from a quarry in a mass of basalt at Ballylugan, two miles south of Portrush. This basalt contains small cavities in its interior, many of them full of fresh water, which gushes out when the stone is broken by the hammer, as if it had been in a state of compression. The stone is so hard, and flies so in pieces, that Dr. RICHARDSON has not been able to collect any of the water for the purpose of analysis.'

Mr. Ivory communicates a rule for reducing to a continued fraction the square-root of any given integer number, not a square. Its abridged algebraical expression is thus stated:

'The rule may be shortly expressed in algebraic language, thus;

$P^{\circ} = 1$; $\quad \mu = n \times 1 + R^{\circ} = n$;

$P' = N - n^2$; $\quad 2n - R^{\circ} = 2n = P' \times \mu' + R'$;

$P'' = 1 - \mu'(R^{\circ} - R') = 1 + \mu' R'$; $\quad 2n - R' = P'' \times \mu'' + R''$;

$P''' = P' - \mu''(R' - R'')$; $\quad 2n - R'' = P''' \times \mu''' + R'''$;

$P^{IV} = P'' - \mu'''(R'' - R''')$; $\quad 2n - R''' = P^{IV} \times \mu^{IV} + R^{IV}$;

and so on.

'Having thus found the numbers, $\mu, \mu', \mu'', \mu^{\rho}$, we shall have the continued fraction sought,

$$\sqrt{N} = \mu + \frac{1}{\mu'} + \frac{1}{\mu''} + \frac{1}{\mu'''} + \&c. \ldots \frac{1}{\mu^{\rho}}$$

And the fraction may be continued indefinitely, by repeating the denominators $\mu', \mu'' \ldots \mu^{\rho}$, continually in their order.'

Since this method proceeds by definite arithmetical operation, it may be regarded as strictly analytical.

A singular variety of Hernia is briefly recorded by Mr. Russel. In this case, the viscera force their way through the common parietes of the abdomen, and come into contact with the spermatic chord at the orifice of the ring, and then descend directly into the scrotum. It is likewise worthy of remark that the epigastric artery runs on the *outside* of the hernia.

Abbé Mann has transmitted a few unimportant documents relative to the Carthusian convent founded at Perth, by James the first of Scotland, in 1430.

* See our last Volume, p. 311, near the bottom.

Our

Our attention is next drawn to a detailed explanation of the old term *skull* or *skoll*, which forms an article in the Etymological Dictionary of the Scottish Language, intended for publication by the Rev. Dr. Jamieson. A simple reference to the original Gothic meaning, which is probably that of *empty* or *hollow*, would have spared much ostentatious erudition; since the particular ideas would be deduced from the general one in the most easy and obvious manner.

We now pass to the most extended and by far the most interesting paper in this portion of the volume, namely, a *Biographical Account of the late Dr. James Hutton*, by Professor Playfair.—The subject of this memoir, son of a respectable merchant in Edinburgh, was born in that city on the 3d of June 1726. Though he lost his father at an early age, he was allowed to prosecute a regular course of study at the high school and the university. The most eminent of his teachers was the celebrated Mac Laurin, whose lectures he always mentioned in terms of high admiration; yet he never arrived at distinguished proficiency in mathematical knowlege. The accidental circumstance of an illustration, employed by the Professor of Logic, early drew his attention to chemical pursuits, and gave a decided bias to the line of his future inquiries.—In compliance with the wishes of his friends, he was placed with a reputable attorney: but the latter had the good sense and kindness to release him from his engagements, when he perceived that chemical experiments usurped the time and attention which should have been devoted to the forms of legal proceedings. Having, therefore, directed his views to the profession of medicine, Mr. Hutton not only prosecuted the usual course of instruction at the college of Edinburgh, but repaired to Paris, where he applied with great ardour during two years, to anatomy and chemistry. Returning by the way of the Low Countries, he took his degree of Doctor in Physic at Leyden. Scarcely, however, had he arrived in his native city, when he again changed his plan of life, and went into Norfolk, to study farming. During his residence in England, he made various excursions on foot, chiefly with the view of obtaining information in agriculture, but intending also to amuse himself by observing the mineralogy and geology of the districts through which he passed. We find him in 1754, from the same laudable motives, making the tour of Holland and Flanders, and delighted with the garden-cultivation of these countries.

'About the end of the summer, he returned to Scotland, and hesitated a while in the choice of a situation where he might best carry into effect his plans of agricultural improvement. At last he fixed on his own farm in Berwickshire, and accordingly set about bringing

bringing it into order with great vigour and effect. A ploughman whom he brought from Norfolk set the first example of good tillage which had been seen in that district, and Dr. HUTTON has the credit of being one of those who introduced the new husbandry into a country where it has since made more rapid advances than in any other part of Great Britain.'

The circumstance of his being concerned in a manufactory of sal ammoniac, in the neighbourhood of Edinburgh, induced him in 1768 finally to settle in that city; where he enjoyed, with less interruption, the society of his literary and scientific friends, and where he could command time and facilities for the prosecution of chemical experiments;—in one of these last, he had the merit of discovering the presence of mineral alkali in zeolite.—Instead of accompanying his eloquent biographer in all the details of the Doctor's mineralogical excursions, we shall be contented to select one of the most striking passages from this part of the performance:

'The ridge of the Lammer-muir Hills, in the south of Scotland, consists of primary micaceous schistus, and extends from St Abb's-head westward, till it joins the metalliferous mountains about the sources of the Clyde. The sea-coast affords a transverse section of this alpine tract at its eastern extremity, and exhibits the change from the primary to the secondary strata, both on the south and on the north. Dr. Hutton wished particularly to examine the latter of these, and on this occasion Sir James Hall and I had the pleasure to accompany him. We sailed in a boat from Dunglass, on a day when the fineness of the weather permitted us to keep close to the foot of the rocks which line the shore in that quarter, directing our course southwards, in search of the termination of the secondary strata. We made for a high rocky point or head-land, the Siccar, near which, from our observations on shore, we knew that the object we were in search of was likely to be discovered. On landing at this point, we found that we actually trode on the primeval rock, which forms alternately the base and the summit of the present land. It is here a micaceous schistus in beds nearly vertical, highly indurated, and stretching from S. E. to N. W. The surface of this rock runs with a moderate ascent from the level of low water, at which we landed, nearly to that of high water, where the schistus has a thin covering of red horizontal sand-stone laid over it; and this sand stone, at the distance of a few yards farther back, rises into a very high perpendicular cliff. Here, therefore, the immediate contact of the two rocks is not only visible, but is curiously dissected and laid open by the action of the waves. The rugged tops of the schistus are seen penetrating into the horizontal beds of sand stone, and the lowest of these last form a breccia containing fragments of schistus, some round and others angular, united by an arenaceous cement.

'Dr. Hutton was highly pleased with appearances that set in so clear a light the different formations of the parts which compose the exterior crust of the earth, and where all the circumstances were combined

bined that could render the observation satisfactory and precise. On us who saw these phenomena for the first time, the impression made will not easily be forgotten. The palpable evidence presented to us, of one of the most extraordinary and important facts in the natural history of the earth, gave a reality and substance to those theoretical speculations, which, however probable, had never till now been directly authenticated by the testimony of the senses. We often said to ourselves, What clearer evidence could we have had of the different formation of these rocks, and of the long interval which separated their formation, had we actually seen them emerging from the bosom of the deep? We felt ourselves necessarily carried back to the time when the schistus on which we stood was yet at the bottom of the sea, and when the sand-stone before us was only beginning to be deposited in the shape of sand or mud from the waters of a superincumbent ocean. An epocha still more remote presented itself when even the most ancient of these rocks, instead of standing upright in vertical beds, lay in horizontal planes at the bottom of the sea, and was not yet disturbed by that immeasurable force which has burst asunder the solid pavement of the globe. Revolutions still more remote appeared in the distance of this extraordinary perspective. The mind seemed to grow giddy by looking so far into the abyss of time; and while we listened with earnestness and admiration to the philosopher who was now unfolding to us the order and series of these wonderful events, we became sensible how much farther reason may sometimes go than imagination can venture to follow. As for the rest, we were truly fortunate in the course we had pursued in this excursion; a great number of other curious and important facts presented themselves, and we returned, having collected, in one day, more ample materials for future speculation, than have sometimes resulted from years of diligent and laborious research.'

During his convalescence from a severe illness in 1793, Dr. Hutton was chiefly occupied in preparing his writings for the press, and in reducing into systematic form a valuable collection of papers on the elements of agriculture. The period, however, was now not far distant, which was doomed to terminate his labours.

'In the winter 1796, 7, from the recurrence of an attack of retention of urine, he became extremely emaciated, and suffered great pain: but he constantly employed himself in reading and writing, and was particularly pleased with the third and fourth volumes of *Saussure's Voyages aux Alps*, which reached him in the course of that winter, and became the last study of one eminent geologist, as they were the last work of another. On Saturday the 26th of March he suffered a good deal of pain; but, nevertheless, employed himself in writing, and particularly in noting down his remarks on some attempts which were then making towards a new mineralogical nomenclature. In the evening he was seized with a shivering, and his uneasiness continuing to increase, he sent for his friend Mr. Russell, who attended him as his surgeon. Before he could possibly arrive, all medical

medical assistance was in vain: Dr. Hutton had just strength left to stretch out his hand to him, and immediately expired.'

This active philosopher was distinguished by a slender person, a high forehead, a nose somewhat aquiline, and an eye at once keen and expressive of gentleness and benignity. He usually devoted his days to study, and his evenings to the society of friends. Among these last, was the justly celebrated Black. Mr. Playfair's parallel of the two philosophers will, no doubt, be an acceptable treat to our intellectual and feeling readers:

'There was in these two excellent men that similarity of disposition which must be the foundation of all friendship, and, at the same time, that degree of diversity, which seems necessary to give to friends the highest relish for the society of one another.

'They both cultivated nearly the same branches of physics, and entertained concerning them nearly the same opinions. They were both formed with a taste for what is beautiful and great in science; with minds inventive, and fertile in new combinations. Both possessed manners of the most genuine simplicity, and in every action discovered the sincerity and candour of their dispositions; yet they were in many things extremely dissimilar. Ardour, and even enthusiasm, in the pursuit of science, great rapidity of thought, and much animation, distinguished Dr. Hutton on all occasions. Great caution in his reasonings, and a coolness of head that even approached to indifference, were characteristic of Dr. Black. On attending to their conversation, and the way in which they treated any question of science or philosophy, one would say that Dr. Black dreaded nothing so much as error, and that Dr. Hutton dreaded nothing so much as ignorance; that the one was always afraid of going beyond the truth, and the other of not reaching it. The curiosity of the latter was by much the most easily awakenened, and its impulse most powerful and imperious. With the former, it was a desire which he could suspend and lay asleep for a time; with the other, it was an appetite that might be satisfied for a moment, but was sure to be quickly renewed. Even the simplicity of manner which was possessed by both these philosophers, was by no means precisely the same. That of Dr. Black was correct, respecting at all times the prejudices and fashions of the world; that of Dr. Hutton was more careless, and was often found in direct collision with both.

'From these diversities, their society was infinitely pleasing, both to themselves and those about them. Each had something to give which the other was in want of. Dr. Black derived great amusement from the vivacity of his friend, the sallies of his wit, the glow and original turn of his expression; and that calmness and serenity of mind which, even in a man of genius, may border on languor or monotony, received a pleasing impulse by sympathy with more powerful emotions.

'On the other hand, the coolness of Dr. Black, the judiciousness and solidity of his reflections, served to temper the zeal, and restrain the impetuosity

impetuosity of Dr. Hutton. In every material point of philosophy they perfectly agreed. The theory of the earth had been a subject of discussion with them for many years, and Dr. Black subscribed entirely to the system of his friend. In science, nothing certainly is due to authority, except a careful examination of the opinions which it supports. It is not meant to claim any more than this in favour of the Huttonian Geology; but they who reject that system, without examination, would do well to consider that it had the entire and unqualified approbation of one of the coolest, and soundest reasoners of which the present age furnishes any example.'

From the above abstract of an interesting morsel of biography, we have purposely excluded the writer's able comments on the works of his deceased friend; both because those works themselves have been long under public judgment, and because we regard their critical appreciation as a distinct province from a record of the life and manners of their author.

Minutes of the Life and Character of Dr. Black, from the pen of the venerable Dr. Ferguson, conclude the volume. On the contents of these, however, it would be superfluous to enter, since the substance of them is already related in the forty-second volume of our New Series, p. 188.

Part I. of Vol. VI. of these Transactions has recently been published. *from p. 133.* Muir.

ART. IV. *An Analytical Inquiry into the Principles of Taste.* By Richard Payne Knight. 8vo. pp. 500. 8s. 6d. Boards. Payne. 1805.

THE difficulty which occurs in tracing the principles of our feelings and sentiments is a striking proof of our imperfect aquaintance with the philosophy of mind. We differ respecting the merit or desireableness of those objects which present themselves to the senses, as well as of those which are cognizable only by the understanding; and mankind are no more agreed in the application of the term *beauty* to physical or material objects, than in the use of this word when it is applied to moral and intellectual qualities. They appear, however, to display a much greater toleration of taste than of opinion; and while discordance in the latter generally irritates and sours the temper, the differences which prevail in the former rarely excite any worse passion than ridicule. Taste is generally considered to be as undefinable as wit; and though it occasionally excites a smile, we admit that it is not a fair subject of disputation. Fashion, whether in dress, decoration, or thinking, is observed to be the mere "Cynthia of the minute," and its substratum is regarded as nothing better than "a firm cloud." It is often a

source of amusement to contrast the fashions of one age and country with those of another, and to mark the vagaries and caprices which present themselves among the same people within the course of a few years; and it not unfrequently happens that objects of recent admiration are in a little time considered as mere deformities. Neither a lady nor her lover would now esteem her charms improved by a pyramidical head-dress, by a broad hoop, and by long tight-laced stays; though we remember the time when this mode of dress was thought to be becoming; and when a woman of *ton* would have looked on herself as "shorn of her beams," and degraded to a mere chamber-maid, had she been forced to appear in natural tresses and unstiffened drapery.

In architecture, and in gardening, the sentiments of the moderns do not vary less from their ancestors than in the articles of dress; and without adverting to the different fashions of different nations, some persons may be inclined to pronounce all beauty to be ideal or imaginary, and to consider it, with Mr. Hume, as no inherent quality of external objects, but as existing merely in the mind which contemplates them. Can the various sensations and ideas, however, which are excited by the same objects or qualities in different persons, prove that there is no truth of taste, (if we may use the term,) any more than the discordant notions of mankind in religion or philosophy can demonstrate that there is no truth of opinion? Is it not more rational to believe that there are certain real and permanent principles of beauty, by which the decisions of taste are more or less influenced; and that this 'discriminative faculty, arising from just feeling and correct judgment implanted in the mind of man by his Creator, and improved by exercise, study, and meditation,' is of great importance both as a means of virtue and as a source of pleasure?

Mr. Knight has given uncommon attention to this subject; and, in the course of his present Inquiry, he has displayed so much philosophical acuteness and discrimination, so intimate an acquaintance with polite literature and the fine arts, and so much judicious criticism, that the reader will find himself amply rewarded by a perusal of this volume. The examination is strictly analytical; though it is very far from being a dry analysis. A mind richly stored and highly cultivated appears in every page; a mind which scorns all trammels, and without hesitation brings to the test of inquiry the most generally sanctioned opinions. Even those, therefore, who may not always coincide with him in judgment, will probably receive so much real instruction and entertainment, that they will be

unable to apply to Mr. Knight's book the common saying, "it it fruitless to dispute concerning Taste."

After having noticed the double meaning of the word *Taste*, first as it is applied to a particular sense, and next to the rule or criterion of just exertion in all the others, Mr. Knight opens the 1st Part with an examination of the organs of Taste; subjoining distinct chapters on Smell, Touch, Hearing, and Sight.

It is unnecessary to consider the kind of fluid which covers the organs of Taste, and the physical operation of those objects which are cognizable by this sense: it being sufficient to know that certain modes of irritation produce sensations which are pleasant; and that others create sensations which are unpleasant. Though the effect of the same things on the palates of different individuals, and even on those of the same individuals at different periods of life, will be different, and howmuchsoever the palate may become morbid and vitiated by forced gratification, it nevertheless is obvious that natural taste can be discriminated from that which is factitious; for, as Mr. Knight observes, 'the metaphors taken from this sense, and employed to express intellectual qualities, shew that the vitiated state of the organ is considered as a corruption even by those who are most corrupted; for though there are many, who prefer port wine to malmsy, and tobacco to sugar, yet no one ever spoke of a *sour* or *bitter* temper as pleasant, or of a *sweet* one as unpleasant.' That unnatural tastes acquire strength by indulgence, and gradually obliterate those which are natural, is a fact well known and of easy solution; since, as a weak stimulus will not act after one that is more powerful, it is found necessary by those who pamper appetite to employ unusual means to excite the pleasing irritation.

The theory of Smell is so analogous to that of taste, that pleasures and pains derived from those senses depend on similar modes of irritation; though in mankind the power of smell is more limited than that of taste, and is more feeble than it appears to be in some other animals.

The pleasures of Touch are pronounced to be few beyond those which result from the variations of warmth and coolness, if we omit sexual intercourse. Mr. K. will not accede to the position of the Author of an "Inquiry into the Sublime and Beautiful," that a gratification arises from feeling smooth and undulating surfaces, but attributes Mr. Burke's notion that smoothness is beauty to his having mistaken a particular sexual sympathy, (by which a smooth skin is essential to the charms of a desirable woman) for a general principle. While the author rejects with contempt the doctrine of innate ideas, he is disposed to admit the existence of internal stimuli, which grow up constitutionally

tutionally in the body, and instinctively dispose the desires of animals to the opposite sex of their own species. He distinguishes between sensations and ideas imprinted by them; and he judiciously remarks that neither bears any resemblance to the objects or the qualities of objects which have produced them. An opportunity is here afforded him of combating the ideal philosophy of Berkeley and Hume, and of correcting the mistakes which have arisen on this subject, by pointing out the confusion which has been caused by an indiscriminate use of the word *idea*. He thus clearly expresses himself in this part of the Inquiry:

'When men once renounce the evidence of their senses, either in believing or doubting, there is nothing which they may not believe or doubt with perfect consistency. If we can once persuade ourselves that, because ideas have no resemblance to their material objects, they may have arisen in the mind without them, we may certainly believe or disbelieve the existence of those material objects, as we please: for our feelings and perceptions are certainly internal; nor can we at all tell how they are connected with any thing external; the mode of conveyance, between the organs of sense and those of perception, being beyond the reach of human discovery. That there is some mode of conveyance, the constant recurrence of particular associations proves to the satisfaction of ordinary men; but if learned philosophers choose to doubt it, because it is not demonstrable, they must doubt on. Scepticism has never attempted to make proselytes by fire or sword, and is therefore at least an innocent absurdity compared with its antagonist bigotry.

'All its wandering clouds of confusion and perplexity seem to have arisen from employing the Greek word *idea*, sometimes in its proper sense to signify a mental image or vision, and sometimes in others the most adverse and remote, to signify *perception*, *remembrance*, *notion*, *knowledge*, and almost every other operation, or result of operation, of which mind is capable. Of motion for instance, in a particular object, we have a *perception* when we see or feel it move, and a *remembrance* afterwards: but of the motion of the earth, either on its axis or in its orbit, we have neither *perception* nor *remembrance*, but only a *notion*, acquired by comparative deductions from other perceptions: while of motion in general we have no particular *perception*, *remembrance*, or *notion*; but only *general knowledge* collected and abstracted from all. Of neither, however, have we any *idea*, if by idea be meant *mental image* or *resemblance*: but, nevertheless, to infer from thence that we have no adequate *perception*, *remembrance*, *notion*, or *knowledge* either of *motion* or *body*, seems as adverse to sound philosophy as to common sense; there being no more reason why a *notion* should resemble a *perception*; a *perception*, a *sensation*; or a *sensation* its *object*, than that an *exertion* should resemble an *arm*; an *arm*, a *lever*; or a *lever*, a *weight*; nor is it less absurd to make the want of resemblance between the cause, the means, and the end, a ground for doubting the reality of either, in the one case, than in the other.'

Here

Here, as in many other instances, (especially in metaphysical discussions,) we have a proof of the fallacy into which we are betrayed by the very terms which we employ to illustrate; and of the necessity for well considering whether the words, which we introduce as signs, exactly represent the things signified by them. Mr. K. wishes that he could reject or at least modify the use of the word *idea*; and though it has become too general for an individual to attempt this task, he requests his readers to keep in mind the distinction which he has made.

The chapter on Hearing is introduced by an account of the organs belonging to this sense, and of the nature and causes of sound; in which, from the known fact of many solid bodies being susceptible of the vibrations of sound, though impenetrable by common air, the author is induced to suppose that some fine fluid is mixed with the air, and pervades elastic in the same manner as light pervades transparent bodies: but we do not perceive that the phænomena of sound and the doctrine of vibrations require this hypothesis. Elasticity cannot be supposed to be caused by this fine fluid; and those bodies which are good conductors of sound may owe this property to the vibratory power which subsists in their component particles. Mr. Knight's surmise respecting the nature of the substance which produces sound, if indeed it could be established, has no connection with the object of this analysis; and it would serve as little to account for the pleasures of Music, as the separation of a ray of light into its component prismatic colours would help us in explaining the gratification derived from natural scenery or exquisite paintings. We need not, therefore, bestow on it any farther attention, but shall proceed with Mr. K. in his Inquiry.—It is worthy of remark, in this place, as illustrative of the author's principles, that

'The sensual pleasures of sound, to which I wish at present to confine my inquiries, are in their modes and progress nearly analogous to those of taste. Very young persons almost always prefer the sweet tones of a flute, or the female human voice, unaccompanied and without any technical modulation, to any more complicated harmony: but these simple tones, by being often repeated with little variety, grow vapid and tiresome; while mixtures, when once the relish for them is acquired, give permanent pleasure by varying it through every possible mode of combination: and still further varying these modes of combination by all the diversities of modulation—by swells, cadences, &c.; which render music one of the most delightful of gratifications, even when considered merely as a gratification of sense, independent of character and expression; which belong not to the sensations, which it causes; but to the mental sympathies and associated ideas, which those sensations excite and renew.'

Music is considered as affording gratifications which may be classed under the several heads of sensual, sentimental, and intellectual; the latter of which, though peculiarly felt by the learned in this science, Mr. K. admits to be a real pleasure: notwithstanding that he confesses it to be one which he is utterly incapable of enjoying.

From the pleasures of Music, the transition is easy to those of Poetry. Here will be found some valuable observations on Verse and its connection with Music; on Measure and Quantity; and on the grandeur and sublimity of sound, which last, it is remarked, 'no otherwise arises from its loudness than as that loudness excites an idea of power in the sonorous object, or with some other associated with it in the mind.'

A long chapter is dedicated to Sight, in which various particulars are discussed: but to each of them we cannot attend. The theory of vision is here not so much an object of inquiry as the pains and pleasures which it affords; with the scale and criterion of taste applicable to this source of gratification. The question *Quid sit pulchrum?* naturally presents itself, and it receives the fullest discussion. Mr. K. occasionally combats Mr. Burke, and his own friend Mr. Price. He will not admit with the former that smoothness is a cause of visible beauty, since smooth objects 'cast sharp, harsh, and angular reflections of light on the eye;' nor will he unite with the latter in denying that objects, which are not beautiful in themselves, can ever produce *beautiful, that is lovely pictures.* The contrary is manifest; and Mr. Knight has well explained the reason of different sensations being excited by certain objects, and by the pictorial representations of them:

'In many of the objects of mixt sensations, there must necessarily occur a mixture of pleasing and displeasing qualities; or of such as please one sense, and displease another: or please the senses, and offend the understanding or the imagination. These painting also separates; and in its imitations of objects, which are pleasing to the eye but otherwise offensive, exhibits the pleasing qualities only; so that we are delighted with the copy, when we should, perhaps, turn away with disgust and abhorrence from the original. Decayed pollard trees, rotten thatch, crumbling masses of perished brick and plaster, tattered worn out dirty garments, a fish or a flesh market, may all exhibit the most harmonious and brilliant combinations of tints to the eye; and harmonious and brilliant combinations of tints are certainly beautiful in whatsoever they are seen: but, nevertheless, these objects contain so many properties that are offensive to other senses, or to the imagination, that in nature we are not pleased with them, nor ever consider them as beautiful. Yet in the pictures of Rembrandt, Ostade, Teniers, and Fyt, the imitations of them are unquestionably beautiful and pleasing to all mankind; and as these painters are remarkable for the

the fidelity of their imitations, whatever visible qualities existed in the objects must appear in their copies of them: but, in these copies, the mind perceives only the visible qualities; whereas, in the originals, it perceived others less agreeable united with them.'

It has been asserted by Sir Joshua Reynolds "that if a man born blind were to recover his sight, and two women, the one the most beautiful, and the other the most deformed, were placed before him, he could not determine to which he should give the preference:" but Mr. K. will not subscribe to this position, observing that 'there are certain characters and dispositions of features better adapted than others to express the sentiments of the mind; that in the case here stated, the preference would without hesitation be given to her whose features were best adapted to express mild and pleasing sentiments; and if there was no difference between them in this respect, to her whose colour made the most agreeable impression on the eye.' If, however, it be conceded that 'till he had verified the evidence of sight by that of touch, he could not discover that they were beings of his own species,' and that 'all the fascinating charms of the sex owe their influence to sympathy and habit, as being symptoms of mental and bodily perfections,' it is not so easy positively to decide in this case.

Since the sensual pleasures of vision, as well as those of every other sense, may be resolved into different modes and degrees of organic irritation, it is primarily essential in an inquiry of this nature to give an analysis of animal sensation: but, as man is in the constant habit of combining ideas with organic perceptions, and as the mere gratification of the senses is subordinate to that in which the mind co-operates, the author, after having taken a view of Sensation, proceeds to discuss the doctrine of *the Association of Ideas*, as it is connected with his subject; dividing this second part of his Inquiry into three Chapters, treating of Knowlege or improved perception, of Imagination, and of Judgment.

By habit and mental association, a degree of skill and a power of discrimination are acquired in the exercise of the organs of sense, which do not appear to belong to their first and untutored efforts. This acquired faculty is called 'artificial or improved perception;' and it is justly observed that 'all refinement of taste in the liberal arts arises in the first instance from this faculty.' Though the mind be dependant on the senses for all communications, and though their report be to a certain degree necessary, yet, when by experience its perceptions are improved, it requires less assistance from the organs of sense. Hence a musician, whose hearing is become defective, will tune an instrument with more accuracy than a person with the

nicest ear who has not been accustomed to discriminate sounds; and a vintner, even when his palate is vitiated, will be able to distinguish between the flavours and qualities of different wines, with more precision than an unexperienced person whose organs of taste are unimpaired. In these instances, the mind displays its superiority; and, by an observance of others, we may perceive the manner in which sensual gratification becomes amalgamated with and lost in that which is mental. The pleasure derived from the arts is at first the simple effect of imitation, exciting novelty and surprise; by degrees, however, men look in the imitative arts for something of character and expression, which leads to the immediate study of mind, requiring a knowlege of science, and displaying peculiar skill and execution. A taste for these higher productions of the arts is certainly acquired, in which the vulgar do not participate, and which affords the most exquisite satisfaction. Mr. Knight gives the following instances, as far as hearing and sight are concerned, to illustrate the degree in which the pleaures of sense are under the influence of mind, and are modified by habit:

'No person, I believe, unacquainted with music, ever preferred the tone of a violoncello to that of a flute:—yet, when it is perceived to be so much more copious, and so much better adapted to all the scientific as well as expressive compositions in music, which require a more extensive scale of harmomy, and a more refined display of chromatic variation, the understanding so far influences the ear, that I have frequently met with persons, who had learned to think even the tones of it pleasanter. Upon the same principle, I believe that no person unacquainted with the art of painting ever preferred the colouring of Titian to that of Denner or Vander Werf: but, nevertheless, when it is discovered how much better adapted it is to fulfil all the great purposes of the art, the eye by degrees assents to the testimony of the mind, and learns to feel it more pleasant.'

From the Arts, Mr. K. passes to Articulate Language; which subject occupies the remainder of the chapter, and is discussed with much ability. While he resolves the Melody of Language into a just and skilful application of the variations of Rhythm and Prosody, he will not allow that this melody affords any gratification to the mere organs of hearing; and he contends that it is *solely* perceived and felt by mental sympathy:—had he said *chiefly*, his position would have been more accurate. His poetical criticisms would arrest our attention, were we not conscious of the necessity of restraining our pen. Whatever may be thought of his strictures on Milton's Blank verse, the justness of the following remarks will not be controverted:

'Poetry is the language of inspiration, and consequently of enthusiasm; and it appears to me that a methodical arrangement of the sound into certain equal or corresponding portions, called verses, the

the terminations of which are distinctly marked to the ear; and the subdivisions or pauses of which are limited within certain bounds, is absolutely necessary to sustain that steady rapidity of utterance and exaltation above the ordinary tone of common speech; which can alone give a continued character of enthusiastic expression to any extensive composition. It is only by a constant preconception of what is to follow, that the poetical flow of utterance and elevation of tone are sustained: for, unless the reader be generally apprized of what is to come, by what has gone before, he is like a person walking blindfolded over an uneven road; and knows as little how to modulate his voice, as such a person does how to regulate his steps: both march timidly, and consequently without vehemence or enthusiastic animation, in the just expression of which poetry consists.'

In the conclusion of this chapter, the author animadverts on the vicious modes of pronouncing Greek and Latin verse in all the nations of Europe: but, as the character of the verse is nevertheless preserved in each, he considers this fact as an instance of the influence of habit and the imagination.

Hartley (who is no where quoted by Mr. Knight) has shewn that voluntary motions of the body become automatic; and Mr. K. observes the same effect to take place in mental associations. On this principle, he accounts for the various phænomena that are displayed by the *Imagination*, which is the copious subject of the second chapter. When we inform the reader that this division of the work occupies 127 sections, it will be unnecessary to add that we cannot follow the author through all the ramifications of this part of the Inquiry, and that we must restrict ourselves to a glance rather than attempt a minute review. He observes that 'ideas, which we have once associated, associate themselves in our memories of their own accord, and present themselves to our notice, whether we will or not.' This mechanical operation of the mind, by which different persons are liable to different trains or associations of ideas, is the cause of the various tempers and dispositions of individuals; and, as the derangement of the association produces Madness, so its deficiency occasions Idiocy. When the mind is in a vigorous state, the powers of association will be multiplied and their operations varied; and the extent of the Imagination will depend on the acquisitions of the Memory; 'for though (as Mr. K. observes), Memory may exist without Imagination, Imagination can never act without the aid of Memory; no image or idea having been ever formed or conceived by the most fertile or extravagant fancy, the component elements of which had not been previously received into this storehouse of the mind through the external organs of sense.'—The materials which Imagination derives from Memory, it employs as a painter applies the colours on his palette, and by its

creative power affords inexhaustible pleasure to the intellect. In this way, the energies of the mind are brought into agreeable and constant exertion; the pleasures, which arise from the association and combination of our ideas, induce us to collect materials for new trains of thought: hence all the objects of nature and art, all that can engage the attention of the naturalist or the speculations of the philosopher, become sources of refined enjoyment; and hence, when our minds are enriched by a variety of suitable imagery, we shall derive a kind of relish from the contemplation of the superior productions of the pencil, of which minds that are strangers to similar associations are altogether insensible. On this reasoning, Mr. K. explains the pleasures arising from that composition of objects called *Picturesque*, a word of modern introduction, derived from the Italian *pittoresco*, signifying *after the manner of painters*. The style of painting, which this word designates, is described; and the general remark on the beneficial consequences of looking at nature through the medium of art is too valuable to be disregarded:

'By thus comparing nature and art, both the eye and the intellect acquire a higher relish for the productions of each; and the ideas, excited by both, are invigorated, as well as refined, by being thus associated and contrasted. The pleasures of vision acquire a wider range, and find endless gratifications, at once exquisite and innocent, in all the variety of productions, whether animal, vegetable, or mineral, which nature has scattered over the earth. All display beauty in some combinations or others; and when that beauty has been selected, imitated and embellished by art, those, who before overlooked or neglected it, discern at once all its charms through this discriminating medium; and when the sentiment, which it excited was new to them, they called those appearances of things, which excited it, by a new name, *picturesque*:—a word, that is now become extremely common and familiar in our own tongue; and which, like all other foreign words, that are become so, is very frequently employed improperly.'

This term introduces a long discussion on the modern taste in Houses and their adjoining grounds; in which Mr. K. delivers his opinion with great energy. If we do not accede to all his positions on the subject of gardening, we think that his hints on architecture merit much consideration; since, as Pope has observed,

> " 'Tis use alone that sanctifies expence,
> And splendor borrows all her rays *from sense*."

We should never extend imitation so far as to cause the destruction of utility:

'Grecian temples, Gothic abbies, and feudal castles were all well adapted to their respective uses, circumstances, and situations: the distribution

tribution of the parts subservient to the purposes of the whole; and the ornaments and decorations suited to the character of the parts; and to the manners, habits, and employments of the persons who were to occupy them: but the house of an English nobleman of the eighteenth or nineteenth century is neither a Grecian temple, a Gothic abbey, nor a feudal castle; and if the style of distribution or decoration of either be employed in it, such changes and modifications should be admitted as may adapt it to existing circumstances; otherwise the scale of its exactitude becomes that of its incongruity, and the deviation from principle is proportioned to the fidelity of imitation. Common practitioners think every objection answered, when some respectable authority is adduced; though perhaps the only point proved by such authority is that the person, who uses it, does not understand it, or know how to apply it.'

The notice of the power of Imagination in Love affords an opportunity of condemning the want of nature in metaphysical and pastoral poets, and in some modern dramatists.

Towards the conclusion of this chapter, Mr. Knight offers some judicious strictures on Dr. Blair's hasty condemnation of a passage in Pope's Epistle of Eloisa to Abelard, beginning "*Dear fatal name*," &c.; and he enters into hypercriticisms respecting some translations of Gray's *Elegy* into Greek, which appeared several years ago. On this subject, we then stated our opinions; and we shall neither resume the discussion, nor go out of our province to notice this Gentleman's examination of the remarks of other critics. He has added, however, a specimen of his own powers of translation, by rendering a part of the *Bard* of that same exquisite poet into Greek; of which we shall observe, in brief, that it has more of the *air* of an antient composition than any of the *Græco-moderno* attempts to translate Mr. Gray which we have yet seen;—and they are rather numerous.

D.r C. B.y.

Having in the third Chapter defined *Judgment* to be the talent of deciding justly and accurately, and stated it to be a mode of action of reason, Mr. K. proceeds to exercise *his* judgment by criticising a position of the Stagyrite respecting the principles of Epic and Dramatic composition; and in explaining the rule of conduct for poets in mixing truth with fiction, he instances the practice of Homer, whose judgment surpassed that of all his imitators:

'The author of the Iliad has described every thing, in which error or inaccuracy might be detected, either by experience, or demonstration. The structure of the human body; the effects of wounds; the symptoms of death; the actions and manners of wild beasts; the relative situations of cities and countries; and the influence of winds and tempests upon the waters of the sea, are all described with a precision, which, not only no other poet, but scarcely any technical writer upon

the respective subjects of anatomy, hunting, geography and navigation has ever attained. The hyperboles are all in the actions of his gods and heroes; in which, exaggeration could not be detected: but in every object and every circumstance, which it was possible for his audience practically to know, the most scrupulous exactness, in every minute particular, is religiously observed. There are near twenty descriptions of the various effects of wind upon water—all different, and all without one fictitious or exaggerated circumstance—no *fluctus ad sidera tollit;* or *imo consurgit ad æthera fundo*, which even Virgil, the most modest of his imitators, has not avoided, but the common occurrences of nature, raised into sublimity by being selected with taste, and expressed with energy.'

A judgment enlightened by this remark can easily trace the boundaries of poetical licence even in unpolished nations, and may venture to pronounce that certain poems, published as the productions of a remote age, are modern forgeries:

'In the early stages of society, men are as acute and accurate in practical observation, as they are limited and deficient in speculative science; and in proportion as they are ready to give up their imaginations to delusion, they are jealously tenacious of the evidence of their senses. James Macpherson, in the person of his blind bard, could say with applause, in the eighteenth century, "Thus have I seen in Cona; but Cona I behold no more—thus have I seen two dark hills removed from their place by the strength of the mountain stream. They turn from side to side, and their tall oaks meet one another on high. Then they fall together with all their rocks and trees." But had a blind bard, or any other bard, presumed to utter such a rhapsody of bombast in the hall of shells, amid the savage warriors, to whom Ossian is supposed to have sung, he would have needed all the influence of royal birth, attributed to that fabulous personage, to restrain the audience from throwing their shells at his head, and hooting him out of their company as an impudent liar. They must have been sufficiently acquainted with the rivulets of Cona or Glen-Coe to know that he had seen nothing of the kind; and have known enough of mountain torrents in general to know that no such effects are ever produced by them; and would, therefore, have indignantly rejected such a barefaced attempt to impose on their credulity.'

For Mr. K.'s illustrations of the importance of judgment in the imitative arts, we must refer to the work.

The Passions, as far as they are by sympathy connected with matters of Taste, form the subject of the third part of this Inquiry; divided into three Chapters, on *the Sublime and Pathetic*, on *the Ridiculous*, and on *Novelty*.

By a nice analysis of the principles of Human Nature, the author resolves the pleasure which we derive from tragical representations, and even from exhibitions of actual suffering, into

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our sympathy with the energetic passions *. He is of opinion in the case stated by Mr. Burke, that though the multitude would indeed quit the scene of mimic distress in order to witness the execution of the state criminal, their conduct would rather be indicative of the power of curiosity than of that of ferocious feelings which delight in real distress. The pleasures of the Romans at the sights of the Amphitheatre, those of the Spaniards at their Bull-feasts, and those of the English at Cock-fights and Boxing-matches, he supposes to be derived from the display of intrepidity, activity, and strength which these contests call forth; and though many persons, on principles of pure humanity, may disapprove this part of the book, it will afford satisfaction to Mr. Windham and others:

'How much soever the calm energies of virtue, called forth by exertions of passive fortitude, may interest the philosophical and contemplative mind, its more active and violent efforts, displayed in feats of strength, courage, and dexterity; in the tumultuous battle, or deadly combat; are always far more interesting to the vulgar. When the Abbè du Bos, therefore, asserts that the Romans, by prohibiting human sacrifices, indirectly condemned their taste for the fights of gladiators, he confounds two things, which are extremely different; and thence attributes to those sanguinary destroyers of mankind, an inconsistency, which only existed in his own ideas. A lover of cock-fighting would think it very strange to be told that he condemned his own taste for so heroic a diversion, by expressing a dislike to see cocks killed in a poulterer's yard; and the frequenters of bull-baiting in England, or of bull-feasts in Spain, would by no means allow that a butcher's slaughter-house could afford them equal, or similar amusement. To render such spectacles interesting, there must be a display of courage, vigour, and address: for it is by sympathizing with the energetic passions, that the spectators are amused or delighted: and though the energies of passive fortitude might have been displayed by the victims of superstition, as well as by those of justice, or injustice; they must, nevertheless, have been very flat and insipid, compared with those, which shone forth in the varied and animated contests of the amphitheatre; where the contention was equal, and life and honour the prize contended for. Our boxing matches are contests of the same kind upon a lower scale; and the frequenters of them would probably feel as much horror and disgust as any other persons, were they to see men deprived of the power of resistance, or, opposed to very unequal force, beaten as the several combatants beat each other: but the display of manly intrepidity,

* This explanation militates against the doctrine laid down by Aristotle, that *terror* and *pity*, το φοβερον και το ελεεινον, are the fundamental principles of tragedy: a position which, in spite of the high authority by which it is sanctioned, is combated by Mr. K., whose statement is certainly more philosophically correct than that of the Stagyrite.

firmness,

firmness, gallantry, activity, srength, and presence of mind, which these contests call forth, is an honour to the English nation, and such as no man needs be ashamed of viewing with interest, pride and delight: and we may safely predict, that if the magistrates, through a mistaken notion of preserving the public peace, succeed in suppressing them, there will be an end of that sense of honour and spirit of gallantry, which distinguishes the common people of this country from that of all others; and which is not only the best guardian of their morals, but perhaps the only security now left either for our civil liberty or political independence. If men are restrained from fighting occasionally for prizes and honorary distinctions, they will soon cease to fight at all; and decide their private quarrels with daggers instead of blows; in which case, the lower order will become a base rabble of cowards and assassins, ready at any time to sacrifice the higher to the avarice and ambition of a foreign tyrant.'

It is observed that

'All sympathies excited by just and appropriate expression of energetic passion; whether they be of the tender or violent kind, are alike sublime; as they all tend to expand and elevate the mind; and fill it with those enthusiastic raptures, which Longinus justly states to be the true feelings of sublimity;'—'that it is impossible that tragedy should exhibit examples of pure and strict morality, without becoming dull and uninteresting; and, consequently, as useless as insipid: for examples, which attract no attention, can convey no instruction;'—and that '*men fit to disturb the peace of all the world, and rule it when 'tis wildest*, are the proper materials for tragedy; since, how much soever we may dread, or abhor them in reality, we are always delighted with them in fiction.'

Milton, in his character of Satan, has evinced his acquaintance with the sources of the pathetic; for, as Mr. K. remarks, had he drawn him otherwise, he would have destroyed all the interest of his poem, 'throughout the whole of which the infernal excite more interest than the celestial personages, because their passions and affections are more violent and energetic.'

The author's theory of the Sublime may be collected from this passage:

'Every energetic exertion of great and commanding power; whether of body or mind; whether physical or moral; or whether it be employed to preserve or destroy, will necessarily excite corresponding sympathies; and, of course, appear sublime: but, in all moral or political power, the sublimity is in the mental or personal energy exerted, and not in the power possessed: for a person of the meanest character and capacity; a Claudius, a Nero, or a Vitellius, may possess the most unlimited power; and yet be an object of contempt, even to those, who are subject to it. A despot may command the actions of men, but cannot command their sentiments or opinions: wherefore, as Longinus observes, it is not the tyrant diffusing terror, whose character is sublime; but the man, whose exalted soul

soul looks down upon empire, and scorns the transitory possessions, which it can bestow. He displays real energy of mind; and, with that energy, we sympathize; in whatever manner, or to whatever end, it be exerted. The tyrant therefore may show it, as well as the philosopher; and, in that case, the character of the tyrant will be sublime: but not to those, who are under the actual impression of the terror, which he inspires: for it is as utterly impossible for a man, at the same time, to sympathize with the effect, and the cause, as it is for him to fill his cup, at the same time, from the mouth and the source of the river. Fear is the most humiliating and depressing of passions; and when a person is under its influence, it is as unnatural for him to join in any sentiments of exultation with that which inspires it, as it would be for a man to share in the triumph or the feast of the lion, of which he was himself the victim and the prey.

'All sublime feelings are, according to the principles of Longinus, which I have here endeavoured to illustrate and confirm, feelings of exultation and expansion of the mind, tending to rapture and enthusiasm; and whether they be excited by sympathy with external objects, or arise from the internal operations of the mind, they are still of the same nature. In grasping at infinity, the mind exercises the powers, before noticed, of multiplying without end; and, in so doing, it expands and exalts itself, by which means its feelings and sentiments become sublime.

'The same effects result from contemplating all vast and immense objects; such as very spacious plains, lakes or forests; extensive ranges of extremely high mountains; mighty rivers; unbounded seas; and, above all, the endless expanse of unknown vacuity.'

The *Ridiculous* is justly represented as the reverse of the Sublime and Pathetic, and as having its origin in malignity. Mr. K. remarks that 'those vices, which are not sufficiently baneful and destructive to excite detestation, and those frailties and errors, which are not sufficiently serious and calamitous to excite pity, are generally such as excite laughter;' and hence we may mark the discriminating properties of Tragedy and Comedy. Some persons have felt a difficulty in deciding whether certain passages in the poets should be declared to be sublime or bombastic; and if we consider what *thin partitions do their bounds divide*, we shall not be surprised at their hesitation. Mr. K. reminds us that

'The ridiculous seems indeed to be always lying in wait on the extreme verge of the sublime and pathetic; and, as the chill of a single drop of cold water can condense into torpid dew an elastic mass of steam sufficient to give motion to the most powerful engine, so the damp of a single low word or incongruous circumstance is sufficient to sink into meanness and ridicule the most lofty imagery, or pathetic effusion, expressed otherwise in the most dignified and appropriate terms; and the higher the pitch, to which the strings of passion or enthusiasm are strained, the more sudden and complete will be their relaxation.'

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A very accurate distinction is made between Good Nature and Good Humour; and, as these words are often indiscriminately used, we shall subjoin the definitions:

'Those persons, who are most prone to laughter, and most ready to enjoy every kind of social pleasantry or ridicule, without reflecting at whose expence it is indulged, are commonly called *good-natured;* while those, on the contrary, who show no such disposition; but who chill with grave looks, or check with moral observations, the mirth, which a gay circle is deriving from a ludicrous display of the follies and foibles of a person, whom they, perhaps, all reverence and esteem, are as commonly styled *morose, sour, ill natured fellows.* But in this case, we confound two qualities, which are extremely different, *good nature,* and *good humour*. *Good nature* is that benevolent sensibility of mind, which disposes us to feel both the happiness and misery of others; and to endeavour to promote the one, and prevent or mitigate the other: but, as this is often quite impossible; and as spectacles of misery are more frequent and obtrusive than those of bliss; the good natured man often finds his imagination so haunted with unpleasant images, and his memory so loaded with dismal recollections, that his whole mind becomes tinged with melancholy; which frequently shows itself in unseasonable gravity, and even austerity of countenance and deportment; and in a gloomy roughness of behaviour; which is easily mistaken for the sour morosity of the worst species of malignant temper. *Good humour*, on the contrary, is that prompt susceptibility of every kind of social or festive gratification, which a mind void of suffering or sorrow in itself, and incapable, through want of thought or sensibility, of feeling the sufferings or sorrows of others, ever enjoys. A certain degree of vanity, or light pride, is absolutely necessary to feed and support it; and, though it is never allied to dark envy or atrocious malignity, it is never, I believe, entirely free from a certain share of sordid selfishness: for, as the perpetual smile of gaiety can only flow from the heart, which is perpetually at ease, it can only flow from *that* which carries the ingredients of perpetual ease always within itself; and these are affections, which never diverge far from its own centre.'

Comedy is represented as more immoral than Tragedy: but Mr. K. supposes that the apprehensions of its ill consequences are unfounded.

The last chapter of this work treats on *Novelty;* the desire of which is introduced by the flatness or insipidity of uniform impressions or vibrations long continued. Change and variety are necessary to the enjoyment of pleasure, and must therefore powerfully operate on the tastes and fashions of mankind. By an incessant thirst for Novelty, a corrupt taste in writing, elocution, painting, and sculpture, has been introduced; and it is essential to trace its operation in order to guard against the follies of Fashion, and to preserve what Mr. K. calls 'a just feeling and a discriminating *tact,*' in spite of the caprices of the

age in which we live. Mr. K.'s view of this subject is correct and important:

'Though the passion for novelty has been the principal means of corrupting taste, it has also been a principal mean of polishing and perfecting it: for, imitation being in itself pleasing, men are always delighted with the best specimens, which they have seen of it, be they ever so bad; and it is merely the desire of something new, and not any preconceived idea of something better, that urges them on to seek for improvement. As long as this restless desire of novelty can restrain itself, in imitative art, to the imitation of real genuine nature, it will only tend to real improvement, and limit its gratifications to varieties of perfection, and degrees of refinement: but, when it calls upon invention to usurp the place of imitation; or substitute to genuine, or merely embellished nature, nature sophisticated and corrupted by artificial habits, it immediately produces vice, and extravagance of manner.'

The passion for Romances and Novels is strongly reprobated, not only as originating in 'a morbid, fluttering, fidgetty curiosity,' but as producing 'a sickly sensibility of mind which is equally adverse to the acquisition of useful knowlege and sound morality.' Mr. Knight notices the good effects of Literature and the Arts in substituting intellectual for sensual pleasures; recommends Science as leading to true meekness and humility; and concludes with observing that, as the happiness of Man consists in the *means* and not in the *end*,—in the incessant attainment of something new,—we can at present form no idea of superior Beings in a state of absolute perfection.

Thus have we endeavoured to give a cursory view of this very ingenious and erudite performance; a performance which displays a wide and diversified field of inquiry, and which, if it be not satisfactory in every part, is bottomed on sound principles, and must materially assist those who study it, to discriminate in all matters of taste with nice feeling and correct judgment. As a composition, it has great merit. The matter is well arranged, the arguments are perspicuous, the style is correct and animated, and the embellishments and illustrations are happily chosen and disposed. We cannot take our leave of it without begging the author to accept our thanks for the high gratification which it has afforded us, by luminously explaining the operations of judgment in the department of taste, by contributing to enlarge the sphere of mind even in those pleasures which are derived from the passions, and by elevating intellectual above sensual man.

May.

ART.

ART. V. *Observations on the Simple Dysentery, and its Combinations*, containing a Review of the most celebrated Authors who have written on this Subject, and also an Investigation into the Source of Contagion in that and some other Diseases. By William Harty, M. B. 8vo. pp. 350. 7s. 6d. boards. Callow.

EVERY reader of medical books must be acquainted with the various notions that have been entertained respecting dysentery. It is a disease which has been treated by writers of the first eminence; many of them, whose accuracy and fidelity cannot be called in question, have described it from their own observation; and yet their descriptions differ in almost every material circumstance. To reconcile these discordant opinions is the principal object of the work now before us; and this task the author endeavours to accomplish by shewing that dysentery, as it frequently presents itself, is a compound disease; that in this state it differs widely from its simple form; and that, according to the nature of its combinations, it assumes totally different appearances. In order to establish these points, he lays down the following positions, to the proof and illustration of which a considerable part of the volume is devoted:

'1st, That the genuine and simple dysentery is unattended by idiopathic fever, and is never of itself contagious:

'2dly, That every other form of the disease, when epidemic, is a combination of the simple dysentery, either with intermittent, remittent, or typhus fever: and,

'3dly, That the combination with typhus fever alone is contagious.'

Mr. Harty begins by pointing out the nature of dysentery when existing in its simple form, uncombined with any other affection. Fever he considers to be either altogether wanting, or to be merely symptomatic; and he supposes that the disease is totally devoid of any contagious property. In pursuance of this opinion, he illustrates a doctrine which has been maintained by some physicians of eminence, that an intimate connection subsists between dysentery and rheumatism; and he endeavours to shew that these diseases are both produced by the same cause, viz. the application of cold; that they exist at the same time, and are convertible into each other. From these considerations, he is induced to suppose that the dysentery, when occurring in its most simple state, consists of 'a rheumatic inflammation of the inner coat of the intestines,' or 'an inflammatory action in the innumerable exhalent vessels, which open on the inner coat of the intestines.' After having endeavoured to mark the characters of the simple disease,

he next proceeds to describe it when in combination with a remittent or intermittent fever. He grounds his opinion respecting the existence of this variety, on the fact that persons, exposed to the causes which produce these species of fevers, are attacked sometimes with the fever, sometimes with the dysentery, and at other times with a combination of the two. A third form, which the disease assumes, is its union with typhus; in which state only it is contagious. That this form actually exists, he attempts to prove from the symptoms, as described by some of the most respectable writers on the subject, from the history of those epidemics in which dysentery has assumed this peculiar state, and from the nature of the remedies that have been found most successful in its cure. The situations and seasons, in which the malignant and contagious dysentery arises, are such as might naturally be expected to produce typhus; and the disease has become less frequent in proportion as the causes of typhus have been less prevalent. A separate chapter is allotted to the question respecting the contagious nature of dysentery. The opinion of the present author has already been stated; when simple, or in its intermittent form, he does not admit of its contagious nature, but conceives it to possess this property in the typhoid state; and he imagines that, in this case, the contagion 'originates, not in any virus specific to dysentery, but in the contagion of fever.' In order to establish his hypothesis, he examines in detail the opinion of all the most distinguished writers who have particularly dwelt on this point; and he deems himself warranted in concluding that they have uniformly supposed it to be contagious, or the contrary, according to the nature of the fever with which it has been accompanied. We find lists of the authors who have supported the two sides of this controverted question; and as far as mere authority is concerned, it would not be easy to determine towards which party we ought to incline. This remarkable diversity of judgment is a powerful argument in favor of the opinion, that these authors must have been describing a disease attended with totally different symptoms.

We now proceed to the treatment of dysentery. Mr. Harty examines the sentiments of various writers respecting bleeding; which, on the whole, are not such as imply that it is of any urgent necessity or essential service, and sometimes it is allowed to be injurious. Emetic medicines, and particularly ipecacuanha and the antimonials, are almost universally recommended; and it is conjectured that their good effect is principally to be attributed to their diaphoretic quality. Every one, at present, is agreed respecting the beneficial effects of purgatives:

purgatives: but the older authors, in consequence of their mistaken ideas concerning the nature of the disease, recommended opiates and astringents. We have now nearly the same uniformity of sentiment concerning sudorifics, which are generally admitted to be of themselves highly important, and greatly to assist the operation of the purgatives. Some observations are made on the method recommended so strongly by Mr. Dewar, of swathing the body with flannel; and afterward on the use of mercury, which was proposed by Dr. Clarke as almost a specific for the disease. Mr. Harty endeavours to prove that this medicine is useful in dysentery, in consequence of its diaphoretic operation.—Having examined the effects of the remedies which appear to be of general application in all the forms of the disease, he next considers those which are indicated in particular states only, such as bark and the other corroborants, wine, opium, and blisters. He gives a comparative view of the effects of all these remedies, and endeavours to prove that they have been particularly recommended by different practitioners, according to the nature of the epidemic which they have had under their care;—when it has been in its simple state, as produced by cold, the warm bath, purgatives, opiates, and gentle sudorifics have been employed;—when united to intermittent fever, these remedies have been added to bark;—while cordials and tonics were found necessary for the cure of dysentery in the typhoid state.

After having endeavoured to establish his hypothesis concerning dysentery, the author extends it to other diseases; to catarrh, angina maligna, ophthalmia, and erysipelas. All of these, he conceives, in their simple state, are not contagious: but, from the operation of particular circumstances, he supposes that they may be united to typhus, and then, like dysentery, they become capable of communicating infection.

We have derived much gratification from the perusal of this volume; since, without going the complete length of all his speculations, we think that the author has manifested a considerable share of ability in their support. He merits the praise of sagacity for the selection and arrangement of his materials, of great industry in the collection of them, and of having manifested a becoming modesty in the enunciation of his own conjectures.

Bos.

ART. VI. *Researches into the Properties of Spring Water*, with Medical Cautions (illustrated by Cases) against the Use of Lead in the Construction of Pumps, Water-Pipes, Cisterns, &c. By William Lambe, M. D. Late Fellow of St. John's College, Cambridge. 8vo. 4s. Boards. Johnson.

THE deleterious effects of lead on the human constitution, when introduced into the system not only in a large quantity but even in very minute doses, if continued for a sufficent length of time, are universally acknowleged; and since some of the saline combinations of this metal are easily soluble in water, it has become a question of considerable importance how far this fluid can dissolve it in its metallic state. That leaden cisterns and pipes employed for the purpose of containing or transmitting water are occasionally corroded by its action, and that the water is even sometimes mixed with a powdery substance which is evidently derived from the metal, are unquestionable facts; yet, from the experiments of some distinguished physicians, performed for the express purpose of ascertaining this point, it has been apparently proved that neither lead itself, nor the white oxyd or carbonat above-mentioned, is in fact soluble in water. A different opinion is, however, adopted by the author of the work before us: who not only considers it as a matter absolutely decided by his experiments, that spring water has the power of dissolving lead, but also ascribes to the metallic matter, which is in this way introduced into the system, some of the most serious derangements of the constitution.

Dr. Lambe's treatise embraces two objects: first to prove that lead really exists in the suspected water, and afterward that the deleterious effects are in fact produced by it. He has chosen to begin by discussing the second of these points; and, in order to its establishment, he describes the symptoms of the *colica pictonum*, a disease which is universally admitted to be excited by receiving lead into the stomach: whence he endeavours to shew what symptoms might be expected to arise from its use, if taken in a very minute quantity only. In this part of his inquiry, he is far from producing conviction on our minds; because we think that the affections, which he represents as arising from the gradual introduction of lead into the system, are too various and undefined to be fairly attributed to any one cause. He not only ascribes to it different complaints of the bowels, which might naturally be suspected to have an analogy with the diseases confessedly derived from the metallic poison, but he also supposes that it may create a variety of chronic diseases, of a totally different nature. It is

not indeed very expressly stated what these disorders are; and it is admitted that we are yet very little acquainted with the forms which they assume: but it is conjectured,

'That a very numerous tribe of diseases, which are acknowledged to be the offspring of debilitating forces, may have frequently been excited by this concealed and insidious mischief. Such are *scrofula*, *phthisis pulmonalis*, dropsy, chronic rheumatism, *dyspepsia* and bilious complaints, *hypochondriasis*, and the host of nervous complaints, which infest modern life. The poison itself would be still more effectually concealed, than where it has produced its specific effects, by putting on the mask of well known forms and assuming familiar names. I confess myself to be unprovided with facts sufficient to support and establish this hypothesis on a solid basis.'

If, then, we are induced to blame Dr. Lambe for an undue attachment to hypothesis, we cannot but commend the candour with which he acknowleges that his hypothesis is without foundation.

A formidable objection presents itself against these speculations. If the use of water that has been in contact with lead be productive of such dangerous consequences, why do we not perceive them more frequently? This question is not unnoticed by the author, but he does not return any direct answer to it. He indeed insinuates that the diseases are very general, but that it is only of late that our attention has been turned to the subject, and therefore that we have not yet detected them; and he also conceives that, although the human frame may have for many years resisted the effects of this noxious poison, it may be 'eventually the occasion of disease and of death.'—He seems, however, himself aware that these are no arguments; and he therefore proposes to examine how far the health of particular situations can be shewn to be affected by the use of water that is supposed to be contaminated with lead. He gives the result of his experience in Warwick, the place of his residence, in a very short compass; informing us that, from this cause, 'three young ladies may be suspected to have received injury!' With respect to London, he observes that, for the last half century, consumptions have been on the increase; and that dropsies and palsies have not decreased: but that, as our practice in the first disease is improved, and as drunkenness (one of the causes of the second) is diminished among the higher classes, all three diseases ought to have become less frequent; and he ascribes this want of decrease to the circumstance of there being more leaden pipes in the metropolis, for the conveyance of water, than formerly. This may probably appear to our readers the *ne plus ultra* of hypothesis, but we can furnish them with an instance still more extraor-

traordinary. It is known that in Scotland, and other northern countries, a particular affection of the stomach exists, called pyrosis, which has been attributed to the indigestible nature of the diet, and especially to the large quantity of spirituous liquors taken by the inhabitants. Dr. Lambe, however, thinks that the disease depends on a portion of lead contained in the spirits, which they acquire by passing through the leaden worm that is '*most probably* employed in their distillation!'

Dr. L. next proceeds to detail a number of cases in support of his positions; they consist of various affections of the stomach and bowels, or of the nervous system at large, in which the patients found some degree of relief by changing their habitations, or paying some attention to their diet: but they are all of that equivocal kind which, we think, can prove little or nothing either as to their cause or cure. We have seldom seen such abortive cases laid before the public.

The last part of the work contains an account of Dr. Lambe's experiments on the different waters, in which he thinks that he has actually detected the presence of lead. Finding that he could not accomplish his purpose by adding the sulphurated hydrogen (the substance which has generally been considered as the most delicate test) to the entire water, he endeavored to detect the presence of the metal by other means. He obtained a precipitate from the waters by a carbonated fixed alkali; dissolving this precipitate in nitric acid, he then employed the hydro-sulphurated water; and he found that a black precipitate was produced. Our limits will not permit us to enter into an accurate analysis of this part of the volume, which appears to us to indicate a considerable share of chemical knowlege, and of address in the execution of experiments: but still the results are not so decided and satisfactory as might be expected; and, considering them as the basis of the whole of Dr. Lambe's speculations, we cannot but wish that they had been more unexceptionable.

Our opinion respecting this performance in general is certainly not favourable; and yet we think that it displays symptoms of ability which we should gladly see directed to a better purpose. Although it may not be necessary to keep medical compositions as long as Horace advises with respect to poetry, yet we recommend that so important a subject as that which is treated in this volume should not be brought before the public, until it has advanced to a much greater state of maturity.

Bos.

ART. VII. *Elements of Mechanical Philosophy*, being the Substance of a Course of Lectures on that Science. By John Robison, LL.D., Professor of Natural Philosophy in the University of Edinburgh, &c. Vol. I. Including Dynamics and Astronomy. 8vo. pp. 700. and Plates. 1l. 1s. Boards. Constable, Edinburgh; Longman and Co., London. 1804.

OUR notice of this volume will now appear tardy, but we have procrastinated it from time to time in the hopes of being furnished with the second part. These expectations have been so long disappointed, that we must at length send forth our criticisms, without risquing the censure of increased delay.

The author of this work, who is now no more, enjoyed high reputation at Edinburgh. Report still speaks, in terms of exalted commendation, of his skill and talents as a Lecturer; and whoever peruses these Elements will easily join in such praise. Clearness of conception, felicity in illustration, and force of expression, are prominent features in his compositions; and if he possessed eloquence, in the warmth and energy of utterance, his qualities might operate with tenfold impression. Before the publication of the present work, indeed, Dr. Robison was known to the reading world as a man of talents, and to the scientific world as a Mathematician and Philosopher:—we do not here speak of his *Proofs of a Conspiracy:* but we allude to the many and copious articles with which he furnished the *Encyclopedia Britannica*. In the preface to the Supplement to that Dictionary, Dr. Gleig acknowleges the assistance which he received from Dr. R., and specifies what that assistance was. The student, who has carefully perused the mathematical and philosophical articles which were there printed, cannot receive much additional instruction from the present Elements, since the matter in each is nearly the same, and the mode either the same or similar:—a circumstance that must materially contract the fulness of our critical observations, which the intrinsic merit of the work would otherwise have required and produced.

Motion, accelerated and retarded, and the composition of motion, form the opening subjects of the volume. They are treated fully and with clearness: but we do not approve all the reasonings, and certain terms displease us. In uniform motions, velocity is the ratio of the space to the time of decription. In variable motions, what is velocity? or what new definition must be laid down for it? It is defined to be (for to definition we must have recourse, the nature of the case in no way informing us what velocity is,) the ratio of the space that *would be described*, were the motion to continue uniform

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to the time of description. This space, then, the measure of the velocity, must be investigated and computed: or, if Dr. R. pleases, we will say in his own words, that this space 'must be sought for with the most scrupulous care.' The problem, however, for finding the space, is not difficult: but we cannot perceive what facilities of solution, or facilities of conception, such terms as *potential velocity* and *certain determination* can introduce: yet the author uses them, and not unfrequently similar terms, which in our opinion belong to a delusive system of bad metaphysics. By the aid of diagrams, he establishes what in motion may be considered as fundamental equations; viz.

$$V^{\cdot} = ft^{\cdot}\ V = \pm \frac{x^{\cdot}}{t^{\cdot}},\ VV^{\cdot} = \mp fx^{\cdot},$$

V the velocity, x the space, f the force, t the time.

In the doctrines of equilibrium and of motion, the law of the composition of *forces* employed solely in balancing, and of *forces* producing motion, is a most important law: in equilibrium, almost every problem depends on it; and it is necessary, therefore, clearly and firmly to establish it. Daniel and John Bernouilli, and D'Alembert, (great names in science,) objected to the proof of the composition of forces, considered as mere pressures, as offered by Newton, Varignon, &c.; and whoever will consult the first volume of the Petersburgh Commentaries, the works of John Bernouilli, and the Dynamics of D'Alembert, will probably be convinced by the force of the objections there adduced. Dr. Robison, adopting the plan of the above mentioned mathematicians, gave in the *Encyclopedia Britannita* a satisfactory proof of the law of the composition of forces, acting as pressures, or solely employed in producing equilibrium, but we are sorry to observe that it is omitted in the present volume. It was not, indeed, a very concise proof: but conciseness is not one of the chief objects of the author's ambition. The composition of motions, however, is demonstrated in this work; and with relation to it, Dr. R. makes many curious and important observations. To some of them, nevertheless, we might object; as those, for instance, in page 50, under the article intitled 'compound motions.'

'In our endeavours (says Dr. R.) to obtain a general mark or characteristic of any change of motion, it is evident that when the change is supposed to be the same in any two or more instances, the ostensible marks must be the same, whatever have been the previous conditions of the two moveables. There must be observed, in all the cases of change, some circumstance in the difference between the former motions and the new motions, which is precisely the same, both

in respect of kind and of quantity, that is, in respect of direction and of velocity. We may therefore suppose one of the bodies to have been previously at rest. In this case, the whole change produced on it is unquestionably the very motion which we see it acquire, or the determination to this motion.

'Therefore, in the first place, *a change of motion is, itself, a motion, or determination to motion.* In the case now mentioned, it is the new motion, and that only. But it is by no means the new motion in every other case. For, if the *previous* condition of the body has been different from that of a body at rest, and if the *same* change has been produced on it, the *new* condition must also be different from the new condition of the other, and therefore the *new condition* cannot be the *change*, because this is supposed to be the same in both cases. But, farther, when the same change is made in any previous motion, we must see, in the difference between the former motion and the new motion, something that is equivalent to, or the same with, this motion produced in the body that was previously at rest, and which has received the same change. And also, the difference between the new motions of these two bodies must be such as shall indicate the difference between these previous conditions of each.

'Assuming therefore as a principle, that the change of motion is itself a motion, let us endeavour to find out a motion, which alone shall produce that difference from the former motion which is really observed in the new motion, in all cases whatever. This, undoubtedly, is the proper mark and measure of the change.'

Can any clear and precise idea be attached to *determination* to motion; and, in the foregoing extract, is not that which is simple and plain laboured by many words into obscurity and perplexity?

The first part contains, as we have observed, many excellent remarks, but it is deficient in mathematical formulas and theorems. A student, with the light and guide of the present Elements only, must be unable to solve most of the common problems that are proposed in statics, or in the doctrine of equilibrium; and he must also be ignorant of what are called the mechanical powers.—This is not right; and in order to have supplied those parts which are necessary, and which according to our complaint are deficient, not much time would have been requisite: we make no doubt that Dr. R., in a few pages, could have furnished that instruction for which the student must now resort to other treatises.

In the section on Dynamics, the author uses the term *mechanical force* differently from its common signification. Mechanical force was a term employed, if we recollect rightly, by Smeaton, and is proportional to the product of the mass and the square of the velocity: but to this measure of the force the author is averse, as we shall hereafter see more particularly. At present, we content ourselves with giving an extract,

tract, in which, with one or two exceptions, Dr. R.'s good sense is eminently conspicuous:

'Mechanical forces are considered as measurable magnitudes. But, since they are not objects of our perception, but only inferences from the phenomena, it is plain that we can neither measure nor compare their magnitudes directly. Having no knowledge of their agency, nor any mark of their kind, except the change of motion which we consider as their effect, it is only in this change of motion that we must look for any measure of their magnitude or intensity;—this is also the only mean of comparison. Now, change of motion, involving no ideas but of space and time, affords the most perfect measurement. We cannot find a better measure; nay, it is improper to employ any other; and the most eminent philosophers, by employing other measures, founded on their fancied knowledge of the intimate nature of mechanical force, have advanced most incongruous opinions, which have spoiled the beauty of the science. We shall therefore adhere strictly to the measure suggested by this reasoning, and shall call that a double or triple force, which, by its similar action, during the same time, produces a double or triple change of motion, whether it accelerates, or retards, or deflects a motion already going on. We express this notion in the most simple manner by saying, that we consider force merely as something that is proportional to the change of velocity.'

Most of the matter contained in this section will be found in the *Encyclop. Brit.* under the article *Dynamics:* an observation which we make merely in an historical point of view, and not because the matter and the discussions are the worse on that account. The Doctor's remarks on the three laws of motion are in general worthy of attention: but all of them do not, in our opinion, merit commendation, and some of them appear to us to be untrue: we mean those which relate to the Leibnitzian measure of force; in which instance, the author's acuteness seems to have deserted him. The word *force* is a term, the signification of which ought to be fixed by definition; for no independent reasoning can establish what it ought to mean. Dr. R. is continually labouring to shew that the quantity of the change of motion must be the proper measure of force: but if this can be made in any degree intelligible, it must be by shewing that we have a notion of force abstracted from its effect, or the change of motion which it produces. This, however, is not the case; and, since the change of motion is a phrase of no precise meaning, different significations may be attached to it, and consequently different measures of force would arise. If a hard body m with a velocity v impinges on another m' with a velocity v', $v' < v$, then the quantity of motion, or the momentum or the momental force, (meaning the product of a mass and of a velocity,) lost by m,

is equal to that which m' gains. Moreover, if motion be communicated to a machine by a weight m, then, if V be the velocity which it would acquire in a time t, were it not impeded by its connection with the machine, and V' the velocity which it really has in connection, the loss of motive force, or $m(V-V')$, or mV', equals the gain of motive force by the other parts of the machine: but are we thus prevented from considering the value of such a quantity as mV^2; or, if it appears with remarkable conditions, from affixing a *term* or *name* to such a product? There are, indeed, remarkable conditions belonging to such quantities as mV^2, &c. In the impact of elastic bodies, the sum of the products of each body into the square of its velocity is constant, or $mV^2 + m'V'^2 + m''V''^2 +$ &c. $= a$. In machines which change their motions by insensible degrees, (viz. without sudden shocks,) the same property holds: that is, if P be the weight, V its velocity, and if m, m', m'', &c. be parts of the machine and their respective velocities v, v', v'', &c. when put in motion, then $PV^2 = mV^2 + m'V'^2 + m''V''^2 +$ &c. Hence it appears that it is such a quantity as PV^2, that in machines becomes an object of consideration. This is what has been called, and surely with no great impropriety of language, *mechanic force.* It is a quantity which can by no contrivance be in any degree increased; and it must naturally, if applied to machines, be diminished by friction and slight shocks:—if the motion be changed suddenly, and by sudden shocks, a loss of this mechanic force takes place. We are not without theorems for estimating this loss, or, as the French call it, "*deperdition des forces vives:*"—thus, suppose the bodies to be m, m', m'', &c. their velocities before impact α, β, γ, &c. and after impact v, v', v'', &c. and their losses of velocities u, u', u'', &c. then $m\alpha^2 + m\beta^2 + m\gamma^2 +$ &c. $= mv^2 + mv'^2 + mv''^2 +$ &c. $+ mu^2 + mu'^2 + mu''^2 +$ &c. Consequently, the loss $= mu^2 + mu'^2 + mu''^2 +$ &c.

It is almost needless to insist farther on the necessity of attending to this quantity, which is styled *mechanic force:* a force for which every master of machinery pays. A man, in the space of a day, is able to raise a weight W 100 feet, or 100 W, 1 foot; and consequently 10 men can raise 1000W, 1 foot in a day. In order to raise the same weight 1000 W 1 foot, a steam engine consumes n bushels of coals: then, whether it be more economical to employ the men, or the steam engine, depends on the sum of the wages of ten men being less or greater than the price of n bushels of coals: in each case, we have the same mechanic force.—We may be excused from adding any thing more on this subject, since we have already made similar remarks

marks in our examination of Carnot's doctrine of Equilibrium*. Dr. R., with all his sagacity and knowlege, very imperfectly understood this question: in fact, he has not properly stated it:

'It seemed necessary, (he says,) to be particular in the account of this contest about the measure of forces, because Mr. Leibnitz's opinion has influenced the sentiments of many writers of reputation; and some of them, particularly Gravesande and Muschenbroek, have mixed it a good deal with their practical deductions. There could not have been any dispute, had not philosophers allowed themselves to consider force as something existing in body, whereas the term is never used to express any reality except the phenomenon which they conceived to be its full effect and adequate measure. It is quite allowable to measure *ascensional*, or *penetrating force*, by the *ascension* and the *penetration*, and to remark that these are as the square of the velocity. But this must not be considered as the general, or the best, measure of force, and particularly of *moving force*. This *must* be measured by the simple change of motion which is produced by it. And this measure has the advantage of being equally applicable to the phenomena of ascension and penetration, as we shall see very soon. We may now enounce it in a different form, adapted to the characteristic and measure of a change of motion, which was shown in art. 79. to be the most proper.'

In this section, which is said to be on Dynamics, the laws of central forces are given: but it is our duty to remark that whoever, from the title, expects either the solution of axioms or of common dynamical problems, will be entirely disappointed. All that in Dynamics is interesting, or difficult, or that being perplexed requires to be unravelled by the powers of genius and sagacity, is here left without discussion.

The first subject introduced under the head '*Mechanical History of Nature*' is Astronomy; and the whole of plane Astronomy is treated with great simplicity and correctness. The perusal of it gave us much pleasure, and no obvious criticisms intruded themselves to interrupt our gratification.

To *plane* succeeds *Physical* Astronomy, and we know not a treatise in which this subject is discussed with so much ease and elegance as in the present volume. Many books are more profound, but none are so familiar and yet preserve so much exactness. While developing the laws and tracing the progress of Physical Astronomy, Dr. R. occasionally presents interesting remarks and valuable judgments. In speaking of the complicated system of deferents and epicycles, he says:

'One should think the whole of this contrivance so artless and rude, that we wonder that it ever obtained the least credit; yet was

* See Rev. Vol. xlviii. N. S. *Appendix*, p. 470.

it adopted by the prince of ancient philosophers,—by Aristotle; and his authority gave it possession of all the schools till modern times.

'But where, all this while, is the mover of all this machinery? Aristotle taught that each globe was conducted, or turned round its axis, by a peculiar genius or dæmon. This was worthy of the rest; and when such assertions are called *explanations*, nothing in nature needs remain unexplained. We must however do Hipparchus and Ptolemy the justice to say that they never adopted this hypothesis of Eudoxus and Callippus; they did not speculate about the causes, but only endeavoured to ascertain the motions; and their epicycle and deferent circles are given by them merely as steps of mathematical contemplation, and in order to have some principle to direct their calculation, just as we demonstrate the parabolic path of a cannon ball by compounding an uniform motion in the line of direction with an uniformly accelerated motion in the vertical line. There is no such composition, but the motion of the ball is the same as if there were.'

Physical Astronomy is a subject of amazing extent. It is treated by Dr. R. not fully, for that mode would not have suited the nature of his undertaking, but clearly, and, as far as the discussion goes, with accuracy. If the attention be confined to one attracting and another revolving body, the laws of elliptical motion take place exactly, and are without difficulty assigned. The labour and mathematical work begin when a third body is introduced; whence arise perturbations in the equable description of areas, in the elliptical form of orbits, &c. The computations of such derangements have occupied Mathematicians since the days of Newton, who laid down their principle; and if we consider the methods existing at his time, and those which for this purpose he invented, we cannot forbear to admire the fertility and extent of his mental resources, even while we acknowlege that this is the least perfect part of his system. His plan and process have not been invariably followed; and indeed foreign Mathematicians, calling in the aid of an advanced analysis, have generally departed from it. Dr. R. may be said to have adopted it; and the adoption is not altogether improper, considering that his object was to exhibit the principle and the leading circumstances in the theory of planetary inequalities.

Dr. Robison opens the subject of the planetary disturbances with great clearness and neatness of expression: but we cannot find room for quoting the passage. Of all phænomena of this kind, the disturbances of the moon are the most various, curious, and important, and it would require a long treatise to give an exact and full account of them. The author does not pass them over in silence, but devotes to their consideration more than 30

pages; and we think that, with such limits, he has most ably discharged the arduous office of explanation.

The subjects that follow, of deep and difficult investigation, are the Figure of the Earth and of the Planets, and the Tides. Dr. R. generally adheres to a Geometrical Analysis, which, according to him, is best adapted to give the student clear and accurate notions. This opinion is not beyond the reach of controversy; and it is indeed difficult to bring any precise arguments either for its establishment or its overthrow. For our own part, we feel no slight fatigue and tedium in turning continually from the page to a complicated geometrical figure; and we refer to Dr. Robison's demonstrations of the figure of the earth, &c. for evidence of the mental perplexity caused by an union, and rather an unnatural union, of a process partly algebraical and another which continually calls into its aid laboriously constructed diagrams. As we have remarked, no convincing arguments can be adduced; and therefore we do not speak dogmatically on this subject. When a Mathematician positively asserts the Geometrical Analysis to be much superior in perspicuity and simplicity to the Algebraical, we suspect that he is only more intimately acquainted with and more perfectly master of the method which he commends.

To the figure of the earth succeed those of the planets; and, in speaking of Saturn's Ring, one of the most curious of the celestial phænomena, Dr. R. thus controverts the opinion of La Place concerning the cause of the equilibrium of that ring:

'The most singular example of this phenomenon that is exhibited in the solar system, is the vast arch or ring which surrounds the planet Saturn, and turns round its axis with most astonishing rapidity. It is above 200,000 miles in diameter, and makes a complete rotation in ten hours and thirty-two minutes. A point on its surface moves at the rate of 1000½ miles in a minute, or nearly 17 miles in one beat of the clock, which is 58 times as swift as the Earth's equator.

'M. La Place has made the mechanism of this motion a subject of his examination, and has prosecuted it with great zeal and much ingenuity. He thinks that the permanent state of the ring, in its period of rotation, may be explained, on the supposition that its parts are without connexion, revolving round the planet like so many satellites, so that it may be considered as a vapour. It appears to me that this is not at all probable. He says that the observed inequalities in the circle of the ring are necessary for keeping it from coalescing with the planet. Such inequalities seem incompatible with its own constitution, being inconsistent with the *equilibrium* of forces among incoherent bodies. Besides, as he supposes no cohesion in it, any inequalities in the constitution of its different parts cannot influence the general motion of the whole *in the manner he supposes*, but merely by an inequality of gravitation. The effect of this, it is apprehended, would be to destroy the permanency of its construction, without securing,

securing, as he imagines, the steadiness of its position. But this seems to be the point which he is eager to establish; and he finds, in the numerous list of possibilities, conditions which bring things within his general equation for the *equilibrium* of revolving spheroids; but the equation is so very general, and the conditions are so many, and so implicated, that there is reason to fear that, in some circumstances, the *equilibrium* is of that kind that has no stability, but, if disturbed in the smallest degrees, is destroyed altogether, being like the *equilibrium* of a needle poised upright on its point. There is a stronger objection to M. La Place's explanation. He is certainly mistaken in thinking that the period of the rotation of the ring is that which a satellite would have at the same distance. The second Cassinian satellite revolves in $65^h\ 44'$, and its distance is 56.2 (the elongation in seconds). Now $\overline{65^h\ 44'}|^2 : \overline{10^h\ 32\frac{1}{4}}|^2 = 56.2^3 : 16.4^3$. This is the distance at which a satellite would revolve in $10^h\ 32'$. It must be somewhat less than this, on account of the oblate figure of the planet. Yet even this is less than the radius of the very inmost edge of the ring. The radius of the outer edge is not less than $22\frac{1}{2}$, and that of its middle is 20.

'It is a much more probable supposition (for we can only suppose) that the ring consists of coherent matter. It has been represented as supporting itself like an arch; but this is less admissible than La Place's opinion. The rapidity of rotation is such as would immediately scatter the arch, as water is flirted about from a mop. The ring must cohere, and even cohere with considerable force in order to counteract the centrifugal force, which considerably exceeds its weight. If this be admitted, and surely it is the most obvious and natural opinion, there will be no difficulty arising from the velocity of rotation or the irregularity of its parts. M. La Place might easily please his fancy by contriving a mechanism for its motion. We may suppose that it is a viscid substance like melted glass. If matter of this constitution, covering the equator of a planet, turn round its axis too swiftly, the viscid matter will be thrown off, retaining its velocity of rotation. It will therefore expand into a ring, and will remove from the planet, till the velocity of its equatoreal motion correspond with its diameter and its curvature. However small we suppose the cohesive or viscid force, it will cause this ring to stop at a dimension smaller than the orbit of a planet moving with the same velocity.—These seem to be legitimate consequences of what we know of coherent matter, and they greatly resemble what we see in Saturn's ring. This constitution of the ring is also well fitted for admitting those irregularities which are indicated by the spots on the ring, and which M. La Place employs with so much ingenuity for keeping the ring in such a position that the planet always occupies its centre. This is a very curious circumstance, when considered attentively, and its importance is far from being obvious. The planet and the ring are quite separate. The planet is moving in an orbit round the Sun. The ring accompanies the planet in all the irregularities of its motion, and has it always in the middle. This ingenious mathematician gives strong reasons for thinking that, if the ring were perfectly circular and uniform, although it is *possible* to place Saturn exactly

exactly in its centre, yet the smallest disturbance by a satellite or passing comet would be the beginning of a derangement, which would rapidly increase, and, after a very short time, Saturn would be in contact with the inner edge of the ring, never more to separate from it. But if the ring is not uniform, but more massive on one side of the centre than on the other, then the planet and the ring may revolve round a common centre, very near but not coinciding with the centre of the ring. He also maintains that the oblate form of the planet is another circumstance absolutely necessary for the stability of the ring. The redundancy of the equator, and flatness of the ring, fit these two bodies for acting on each other like two magnets, so as to adjust each other's motions.

'The whole of this analysis of the mechanism of Saturn's ring is of the most intricate kind, and is carried on by the author by calculus alone, so as not to be instructive to any but very learned and expert analysts. Several points of it however might have been treated more familiarly. But, after all, it must rest entirely on the truth of the conjectures or assumptions made for procuring the possible application of the fundamental equations.'

In his theory of the Tides, the author follows Daniel Bernouilli; whose dissertation was composed for the prize (we forget whether it was successful) offered by the Academy of Sciences. La Place, however, thinks that Daniel Bernouilli's theory is imperfect.

"*L'Académie des Sciences,*" says he, "*proposa cette matiere pour le sujet d'un prix en* 1740*: les pieces couronnées renferment des developpemens de la théorie Newtonienne, fondés sur la même hypothèse de la mer en equilibre sous l'action des Astres qui l'attirent. Il est visible, cependant, que la rapidité du mouvement de rotation de la terre empêche les eaux qui la recouvrent, de prendre à chaque instant la figure qui convient à l'equilibre des forces qui les animent: mais la recherche de ce mouvement, combiné avec l'action du soleil et de la lune, offroit des difficultés superieures aux connoissances que l'on avoit alors dans l'Analyse, et sur le mouvement des fluides.*"—

He next states that by his theory he was able to explain the fact of the small difference between two tides of the same day, a difference which according to Newton ought to be considerable; and he then proceeds:

"*Daniel Bernouilli essaya d'expliquer ce phenomène, par le mouvement de rotation de la terre: suivant lui, ce mouvement est trop rapide, pour que les marées puissent s'accommoder aux resultats de la théorie. Mais l'Analyse nous montre que cette rapidité n'empecheroit pas les marées d'etre fort inégales, si la profondeur de la mer n'etoit pas constante. On voit par cet exemple, et par celui de Newton, que je viens de citer, combien on doit se défier des apperçus les plus vraisemblables, quand ils ne sont point verifiés par un calcul rigoureux.*"

In following Bernouilli, Dr. R. thus justifies his dissent and departure from La Place:

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'A very different method of investigating this and a similar phenomenon has been employed by the eminent mathematicians D'Alembert and La Place, in which M. La Place, who makes this a chief article of his Mecanique Celeste, deduces the whole directly from the interior mechanism of hydrostatical undulations. His main inferences perfectly agree with those already delivered. The method of Newton and Bernouilli has been preferred here, because by this means the connexion with the operation of universal gravitation is much better kept in sight. At the same time, La Place's method allows us, in some cases, to state the individual fact more nearly as it occurs, without considering it as the modification of another fact that is more general. But it may be doubted, whether La Place has explained all the variety of phenomena. His whole application is limited by the data which furnish the arbitrary quantities in his equations. These being wholly taken from the observations in the ports of France and Spain, it may be questioned whether the sameness, arising from the latitude being so near 45°, may not have made the ingenious author simplify too much his theory. He considers every class of phenomena as operations completely accomplished, and the ocean at the end of the action of any one of the forces as in a state of indifference, ready for the free operation of the next. For example, the equality of the superior and inferior tides of one day is deduced by La Place immediately from the circumstance of the ocean being of nearly an uniform depth, saying that the small inferior tide is not affected by the greatness of the preceding superior tide, because the obstructions are such that all motions cease very soon, almost immediately after the force has ceased to act. We doubt the truth of the near uniformity of the sea's depth. The unequal tides are confessedly most remarkable on the coasts, where the depth is the most unequal. The other principle, that the effects of primitive motions are all obliterated, and therefore every tide is the completed operation of the present force, is still more questionable. It is well known that the roll of a great storm in the Bay of Biscay is very sensible indeed for three days. Of this we have had repeated experience. The *superficial* agitation of a storm (for it is no more) is nothing in comparison with the huge uniform momentum of a tide; and the greatest storm, even while it blows, cannot raise the tide three feet; nor does it even then change what we have called the tide, the difference between high and low water; it raises or keeps down both nearly alike. Besides, how will M. La Place account for the undeniable duration of every tide wave on the coasts of Europe and America for a day and a half? There can be no question about this, because the course of the tides during a month is precisely conformable to it. The tide which bears the mark of the perigean tide is not the tide which happens when the Moon is in perigeo, but the third following that tide, just as in the springs and neaps. In like manner, it is observed at Brest, without one exception for six years, that the morning or superior tide at new Moon is smaller than the inferior tide in summer. In winter it is the contrary, not however with such constant accuracy. Now, it should be just the contrary, if the tides observed were the tides corresponding with the then state of the forces. But they are not. They

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are tides corresponding with the state of the forces thirty-six hours before. (See Mem. Acad. Par. 1720, p. 206, duodecimo). It is the same at full moon, that is, the morning tide in summer is less than the evening tide. The morning tide corresponding to the then state of the forces is what we have called an inferior tide, the Moon being then under the horizon, with south declination. The tide therefore should be greater than the subsequent or evening or superior tide. But, like the last example, it is the tide corresponding to the forces in action thirty-six hours before. Can we now deny that the present state of the waters is affected by the action of forces which have ceased thirty-six hours ago? and if this be granted, it is impossible that two tides immediately succeding can be very unequal. The contrary can be shewn in an experiment perfectly resembling the great tides of the ocean. An apparatus, made for exhibiting the appearance of a reciprocating spring, was so constructed that one of its runnings was very sudden and copious, and the next was moderate and slow. It emptied into a small bason, which communicated with a long and narrow horizontal channel, shut at the far end, the bason emptying itself by a small spout on the opposite side. Thus, two very unequal floods and ebbs presented themselves at the mouth of this channel, and sent a wave along it, which, at the first, was very unequal. But, when it was mixed with the returning wave from the far end, they were soon brought to an apparent equality. The experiment appearing curious, it was prosecuted, by various changes of the apparatus; and several effects tended very much to explain some of the more singular appearances of the tides. There is an example of the continuance of former impressions in the tides among the western islands of Scotland, that considerably resembles the tide on the bar of Tonquin. The general course of the flood round the little island of Berneray is N. E. and that of the ebb is S. W. But at a certain time in the spring, both flood and ebb run N. E. during twelve hours, and the next flood and ebb run S. W. The contrary happens in autumn. Yet in the offing, the flood and ebb hold their regular courses. This greatly resembles the tide at Tonquin, and also the Grecian Euripus.'

This is ably argued; and indeed all that Dr. R. has written on the tides is highly deserving of attention from the philosophic student.

The subject of tides, with a few reflections and censures on La Place, concludes the volume. We are not of opinion that these censures become Dr. R., and we wish that they had been expunged from the work, or that they had been expressed in a different tone and temper. We do not argue that the errors into which La Place may have fallen should not be exposed, especially if such errors have a pernicious tendency; and we should have been obliged to Dr. Robison if he had done this in another place, more fully, and with less petulant resentment: but, in this volume, he seems to seek for opportunities of inveighing against the French Mathematician; to have made some opportunities,

portunities, by forcing a meaning and intention on passages which they cannot bear; and to have descended to the office of mangling a few bits and scraps belonging to a work, which is, beyond all comparison, the most profound and important of modern treatises.

It only remains for us to make a summary of our remarks. We have seen in the *Encyclopedia Britannica* so much of the production now before us, that we cannot call it an original publication: but it is not on that account to be the less commended. Most subjects are accurately discussed, and almost all with clearness and force of expression. If we mistake not the mental character of the author, it consisted in great vigour and comprehension; he was abhorrent of verbal mysteries and philosophic dogmatism; yet he was not entirely without a love of system and hypothesis. That the present is a valuable performance, we easily grant; and we should gladly have found it more perfect, which it might have been made with little additional labour. The doctrine of Equilibrium, as we have already stated, is not delivered with sufficient fulness, being scanty in methods and in problems; and in Dynamics, the author has confined himself to the laws of a motion of a single point. We observe nothing concerning the laws of the motion of several points connected together: but perhaps these things, the doctrine of machines, the motions of bodies in constrained paths, &c. were designed to be treated in a subsequent part. R.W.

ART. VIII. *Essays biographical, critical, and historical, illustrative of the Tatler, Spectator, and Guardian.* By Nathan Drake, M.D. Author of Literary Hours, &c. 3 Vols. 12mo. 1l. 4s. in Boards. Sharpe. 1805.

WHEN we reflect that the periodical works mentioned in this title have eminently contributed to the benefit and amusement of society, we must feel disposed to welcome all information relative to their history and analysis *. Hence the subject of these Essays is sufficient of itself to excite curiosity and attention: but we are happy to add also that the plan on which they are conducted, and the satisfactory and pleasing manner in which they are generally composed, are well calculated to reward the trouble of perusal. That we may avoid repetition, and apologize for the comparative brevity of our report, we shall remark, once for all, that the author has collected, from various sources, a great quantity of materials which cannot be

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* See some remarks on these Papers, and particulars respecting their authors, Rev. for April last, p. 426.

regarded

regarded as new, although he has rendered an essential service to the classical literature of our country by bringing them together in a connected form. His narrative, too, which is frequently made up of quotations from the productions of eminent writers, is sometimes rather tediously protracted, and borders on pompous diffusion: but, in general, the facts and observations are happily blended, and the style is perspicuous and studiously elegant.

I. The first of the five parts, into which the work is divided, consists of one short essay, containing general observations on periodical writing, and on the state of literature and manners in this country at the commencement of the Tatler in 1709.

As the cultivation of letters and science is mostly confined to a few professional individuals, it should be the aim of the periodical writer to introduce and diffuse a taste for useful and ornamental learning, in the engaging form of short and popular essays; which may be perused without much effort of intellect, and without encroaching on the engagements of the higher or the stated employments of the middle classes of society. There are virtues, too, and vices, which lie without the sphere of legal influence, and to which the solemn eloquence of the pulpit is too often directed in vain, but which may be successfully enforced or reprobated in the compass of a few pages of classical humour or playful satire.

'To introduce, therefore, and support a taste for elegant literature; to paint virtue in her most alluring form; to inculcate attention to the decencies, proprieties, and minuter graces of domestic life, and to dissipate by well-turned ridicule and humour those fashionable follies and lighter shades of vice which, though apparently trivial, undermine the foundations of our happiness, form the legitimate objects of a periodical paper. That these, however, may produce their full effect, no common-rate-ability is demanded on the part of the author. To beauty, accuracy, and vivacity of composition, must be added strength of imagination and versatility of style. The tale, the allegory, the vision, should relieve or clothe the dryness of didactic precept; and the pages animated by the glow of sentiment, or the brilliancy of description, should be succeeded by the smile of satire, and the pleasantries of comic painting.'

Dr. Drake proceeds to shew that something more than scholarship is requisite to succeed in this department of public instruction and amusement; that the periodical writer must mingle in the world, and note with a penetrating eye the different classes and individuals of mankind; and that he must select with discrimination the proper objects of censure and of praise. Even in the present age, when literature is more generally cultivated, and when refinement almost borders on fas-

tidiousness, many petty faults and striking foibles remain to be corrected; our manners still betray peculiarities of character; and a 'taste for cadence of period and harmony of style, for the luxuries of fiction and the elegancies of critical discussion, now so widely disseminated, presents an ample field for variety and grace.'

Previously to the publication of the Tatler, the writers of periodical papers in England were contented to exercise their talents on the news of the day, and on theological and political controversy. In the reigns of James and Charles I., the daily vehicles of political information appear to have been borrowed from the model of the *Mercurius Gallo-Belgicus*, a Dutch newspaper. These *Mercuries*, which multiplied during the civil wars, were followed by L'Estrange's *Observator*, Lesly's *Rehearsals*, and de Foe's *Review*, a publication far superior to any thing of the kind which had hitherto appeared.

'The first number of this paper was printed on the 19th of February 1704 in quarto, and was repeated every Saturday and Tuesday until March, 1705, when, from the encouragement it received, Thursday was added to the former days of publication, and thus it continued to visit the public thrice a week until its termination in May, 1713, forming, at its decease, nine thick volumes in quarto. The chief topics were, as usual, news foreign and domestic, and politics; to these, however, were added the various concerns of trade; and to render the undertaking more palatable and popular, he, with much judgment, instituted what he termed, perhaps with no great propriety, a "*Scandal Club*," and whose amusement it was to agitate questions in divinity, morals, war, language, poetry, love, marriage, &c.—Yet borne down by the rude mass of temporary and uninteresting matter, defective in unity of design and delineation of character, it appears, notwithstanding its more varied form, to have soon sunk into oblivion; and perhaps in the present day, as a late biographer has conjectured, a complete set of De Foe's Reviews is no longer in existence.'

The author next adverts to the twenty-nine titles of miscellaneous compositions quoted by Aulus Gellius, in the preface to his Attic Nights, to Castiglione's *Cortigiano*, to La Casa's *Galateo*, and to the Essays of Montaigne, la Bruyere, Bacon, Temple, and Collier. His strictures on the period generally termed the Augustan age of British literature coincide with the remark of Dr. Johnson; who has observed that "the general knowlége which now circulates in common talk, was then rarely to be found. Men not professing learning were not ashamed of ignorance; and in the female world, any acquaintance with books was distinguished only to be censured." The dissolute and licentious manners, which the court of Charles II. had introduced, still continued to infect the public taste in the commencement

mencement of the eighteenth century. Coarseness and obscenity deformed the conversation even of those who aspired to reputation in the circles of fashion; while bull-baiting, bear-baiting, and prize fighting, were deemed genteel recreations. Graceful reading, or accurate spelling, was a rare accomplishment among the ladies; and, though more correct in their deportment than the men, they nevertheless consumed much of their time in the frivolities of dress and amusement.

II. Of the biographical sketch of Steele, which forms the first Essay of the second part, we shall be satisfied with stating that it is one of the fullest accounts of the life of that celebrated writer. The particulars which it relates are too well known to detain us.—From the observations on Sir Richard's style, we are allowed to infer that it is more animated than correct, more easy than harmonious, and more familiar than elegantly simple. It improved, however, as the author proceeded in his literary career, and would probably have attained to purity and excellence, had not the greater part of his life been passed in hurry and dissipation. In proof of his remarks, Dr. Drake adduces some glaring instances (which he might easily have multiplied) of aukward involution, disregard of verbal selection, and extreme carelessness of composition. A few examples are likewise given, of passages distinguished by energy, perspicuity, and modulation:

'Steele's great misfortune,' it it well observed, 'has ever been the comparison so perpetually drawn with regard to style between himself and Addison. The proximity of their productions has naturally led to the consideration of their respective merits in point of composition; and though it must be allowed, that from the best manner of Addison, Steele stands widely apart, yet are there several papers which, having been written by Sir Richard with more than usual care, and with evident marks of emulation, appear to have imbibed a portion of Addisonian grace. It is, therefore, by no means an easy task, as has been affectedly pretended, to distinguish accurately, and without hesitation, their respective papers, merely from the contrast of style. Addison is not always equal to himself in diction or construction; he is now and then feeble and remiss, and were the initials of designation withdrawn, those most familiar with the differences of style, with the shades of idiom and expression, might sometimes be foiled in the attempt.'

With respect to the *taste* and *critical abilities* of Steele, the Doctor labours to prove what will be easily believed; that the understanding and sensibility, requisite to constitute a pure and correct taste, were by no means wanting in him, but that the cultivation of excellent models was in a great measure precluded by the habits of a military and bustling life; and that 'it was a much easier task for Sir Richard, hurried as he usu-

ally was by politics or pleasure, to sketch with a rapid though masterly hand the striking portraits and peculiar manners that he had actually witnessed, than to enter upon discussions which imply much previous study and research, and that delicacy and discrimination of taste which can only be the effect of voluntary and habitual cultivation.' At the same time, it will not be denied that he could accurately appreciate the beauties and defects of painting and poetry, and that he was from principle an admirer of simplicity both in sentiment and design.

In the effusions of *invention*, *imagery*, and *pathos*, he seems to have rarely indulged. Yet the language of genuine tenderness occurs not unfrequently in his dramatic, and sometimes in his periodical writings. Numbers 82 and 117 of the Tatler are here quoted as examples.

It is, however, in the departments of *humour* and *delineation of character* that Steele eminently excels. The multiplicity and graphic discrimination of his portraits are truly astonishing, and could result only from a very varied and frequent intercourse with mankind. His characters, too, are uniformly sustained, and contribute to dramatize and enliven the series of papers in which they are exhibited. 'The foibles, the vanities, the virtues, and the vices of the female sex, have furnished Sir Richard with an inexhaustible mine of observation and description. He has studied the female character in all its mutations, as influenced by passion, fashion, or caprice; and there is scarcely a deviation from propriety or decorum as they existed in his days, but what has been noticed and corrected in some parts of his works.'

Whatever were the errors and defects of his private character, in *preceptive ethics and morals*, Steele was luminous, pointed, and correct. While he attacked with unsparing severity the great and predominant vices of his day, he by no means omitted to inculcate a due attention to those minor duties which are so intimately connected with domestic comfort and tranquillity. The present Essayist, however, asserts (in our opinion, with too much confidence,) that *few men have deserved better of society, and that no one, every circumstance considered, can with greater propriety be termed a benefactor to mankind.* Let us never forget that precepts lose half their value if not confirmed by example; and that he who, endowed with an exquisite sense of right and wrong, and invested with the responsible and important character of a public monitor, can yet materially deviate from his own maxims, is chargeable with double censure, and faithless to the best interests of his fellow-men.

III. On the life of Addison, for the reasons above assigned, we forbear to enter: but those readers, if such there be, who

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are unacquainted with this interesting subject, will here find the principal circumstances related with sufficient minuteness. Considerable stress is laid on Sir William Blackstone's attempt to vindicate Addison from the charge of mean literary jealousy, in employing Tickell to translate the first book of the Iliad. The apology, however, which Addison himself made to Pope, when they dined at a tavern in order to adjust that affair, leaves, we fear, too little room for doubt.

In his second Essay in this part, Dr. Drake comments *on the progress and merits of English style, and on the style of Addison in particular.* Commencing with the middle of the reign of Elizabeth, he reviews his subject, first to the restoration in 1660, 2dly, to the accession of Queen Anne, and, 3dly, from that period to 1714, when Addison had published his best productions.

The writers of the age of Elizabeth certainly improved on the diction of their predecessors: but Johnson evidently exaggerated their merits, when he proposed them as models of English style. Their prevalent defects are redundancy, quaintness, and a love of violent inversions. The principal prose writers belonging to this period, and whose productions are severally discussed, are Sidney, Hooker, Sir Walter Raleigh, Bacon, Burton, Sir Thomas Browne, and Milton. The Doctor canvasses the style of their respective works at considerable length, and thus sums up his critique:

'Nothing can be more incompact and nerveless than the style of Sidney, nothing more harsh and quaint, from an affectation of foreign and technical terms, than the diction of Browne. If we allow to Hooker and Milton occasional majesty and strength, and sometimes a peculiar felicity of expression, it must yet be admitted, that though using pure English words, the elaboration and inversion of their periods are such as to create, in the mere English reader, no small difficulty in the comprehension of their meaning; a fault surely of the most serious nature, and ever productive of aversion and fatigue. To Raleigh, Bacon, and Burton, we are indebted for a style which, though never rivalling the sublime energy and force occasionally discoverable in the prose of Milton, makes a nearer approach to the just idiom of our tongue than any other which their age afforded.'

About the period of the Restoration, the study of French literature introduced into our language a degree of ease, precision, and elegance, to which it had not formerly attained. Cowley, Jeremy Taylor, Clarendon, Barrow, Tillotson, Sir William Temple, Dryden, Sprat, and Locke, all contributed to its amelioration: 'but we may point with peculiar approbation to the sweetness and ease of *Cowley*, to the dignified simplicity of *Taylor*, to the energy and copiousness of *Barrow*, to

the elegance and naïveté of *Temple*, and to the warmth and mellow richness of *Dryden*.'—Much, however, was still 'wanting to impart a systematic correctness, and to give that force and precision, that luminous and harmonious structure, of which by late experience we know the language to be susceptible.'

Dr. Drake next enters into a critical examination of the style of Swift and Lord Shaftesbury; as being the writers who, immediately before Addison, most essentially contributed, though in different ways, to enlarge and refine our language. We shall, however, omit the analysis of this portion of his lucubrations, and of the remainder of the second volume; which relates wholly to Addison and his writings, and consequently conveys information to which none of our readers, who are in any degree conversant with the progress of English literature, can be supposed to be strangers.

IV. In the third volume, we have an enumeration of forty-six individuals, who were the occasional correspondents of Steele and Addison. The proportions of their contributions are, perhaps, ascertained with as much precision as circumstances will admit. The lives and performances of the most celebrated, as Pope, Swift, Tickell, Hughes, Berkeley, Gay, Parnell, Young, Philips, Congreve, Fleetwood, Watts, and Rowe, are subjects of sufficient notoriety; and it is not often that the curiosity of the learned can be fully gratified with respect to the history of their more obscure associates.

The concise notices of Byrom, author of a popular system of short-hand writing, are well related. Among other circumstances, it is mentioned that he could write with greater ease in the fetters of rhyme than in plain prose.

'Archæological inquiry, or religious controversy, moral or literary disquisition, were, as well as the effusions of wit and humour, all clothed in the same metrical dress. He undertook to prove, in a treatise in verse, that Antiquaries were mistaken in supposing that St. George of Cappadocia, or even any George, real or emblematical, was the patron of the Order of the Garter, and endeavoured to make it appear that Pope Gregory the Great was entitled to that honour: an hypothesis which he calls upon a Willis, a Stukeley, or a Pegge to refute if they are able. The challenge was accepted, and a very complete and satisfactory refutation appeared, though not until after the death of the author, from the pen of Mr. Pegge,' &c.

To these miniature sketches is annexed a table, shewing at one view by whose labours, and in what proportions, the compostion of the Tartler, Spectator, and Guardian was executed.

V. The

V. The concluding part of this work, like the first, consists of a solitary Essay, in which the author offers some pertinent observations on the effects of the above mentioned publications on the taste, literature, and morals of the age. After having cited the highly favourable opinions of contemporary writers, he dwells more particularly on the classical models of composition, and on the sources of bad writing, which they pointed out in a popular and insinuating manner; on the familiar and pleasing spirit which they imparted to criticism; on the specimens of acute analysis and elegant disquisition which they first presented to the world; and, especially, on the firmer tone and finer polish which they communicated to public and private virtue:

'The result, indeed, of the publication of the Tatler, Spectator, and Guardian, has been of the first national importance. The diffusion of private virtue and wisdom must necessarily tend to purify and enlighten the general mass; and experience in every age has proved, that the strength, the weight, and prosperity of a nation, are better founded on knowledge, morality, and sound literature, than on the unstable effects of conquest or commerce. Rational liberty, indeed, can only be supported by integrity and ability; and it is of little consequence to the man who feels for the honour of his species, and who knows properly to value the character of a freeman, that his country has stretched her arms over half the globe, if, at the same time, she be immersed in vice, in luxury, and sensuality, and subjected to the debasing caprices and controul of tyranny.

'It is but just, therefore, to infer, that the periodical writings of Addison and of Steele have contributed more essentially to the national good, to the political influence and even stability of the British empire, than all the efforts of her warriors, however great or glorious. By expanding the intellect, and improving the morals of the people, by promoting liberal education and free inquiry, they have enabled the public to understand, and to appreciate duly, the principles of genuine liberty; and consequently to value highly, and to defend strenuously, the constitution under which they live. They have, by directing and invigorating the energies of society, given a manly tone to the national character; an effect which can never be elicited beneath the clouds of ignorance and immorality, and which depends not upon the abilities of a few solitary statesmen, or the fleeting consequences of military prowess, but upon the majority of the people thinking and acting justly for themselves, from that knowledge of political good, and that rational love of their country, from those pure principles and virtuous motives, which could only have been disseminated through the medium of writers, who, like the authors of the Spectator, have permanently and extensively exerted their moral and intellectual influence over the general mind.

'In short, if we compare the state of society, private and public, as it existed previous and subsequent to the appearance of Addison and Steele, we shall not for a moment hesitate to assert, not only that

Great Britain is indebted to these illustrious writers, for a most salutary revolution in the realms of literature and taste, for a mode of composition which in a mere literary view has been of great and progressive utility; but that a very large portion of the moral and political good which she now enjoys, is to be ascribed to their exertions —to efforts which entitle them to the glorious appellations of genuine patriots and universal benefactors.'

Even from this incomplete retrospection of these volumes, it will be obvious that they are the most popular and entertaining of the author's publications; and that they form a very desirable supplement to the periodical works of which they unfold the history and character. We trust, therefore, that their reception will be such as may encourage an extension of the plan to the Rambler, Adventurer, and Idler.—The typography, paper, and embellishments, are very handsome: corresponding with an elegant edition of the Spectator, Tatler, and Guardian, lately issued by the same publisher.

Muir.

ART. IX. *The History of Freemasonry*, drawn from authentic Sources of Information; with an Account of the Grand Lodge of Scotland, from its Institution in 1736, to the present Time, compiled from the Records; and an Appendix of original Papers. 8vo. 7s. 6d. Boards. Lawrie, Edinburgh; Longman and Co., London.

MODERN freemasonry is here attempted to be traced to a period preceding authentic history. In those early days, the author tells us, existed in Egypt an association which resembled the society of Freemasons in every thing but the name; it was imported into Greece; and its members were those who were initiated into the Eleusinian and Dionysian mysteries. The latter fraternity extended itself into Asia by means of the Greek colonies, and its associations were diffused as far as India; the Kasideans, whose office it was to repair the temple of Jerusalem, formed a branch of the society; as did also in later times the Essenes among the same people, and the disciples of Pythagoras in Italy. He supposes the depositaries of the mysteries to have been by no means dispersed by the edict of Theodosius, but that they continued their assemblies to as late a period as the eighth century; and that, differently modified, the fraternities were again revived in the knights templars: who, together with the travelling association of architects in the dark ages, were the immediate precursors of our modern freemasons. The society of Dionysian artists, who spread themselves from Ionia all over Asia, were, in the author's apprehension, the exact prototypes of the modern brotherhood.

On

† By Alex. Laurie, printer

On this hypothesis, it follows that the antient fraternities above mentioned, and the Templars and Freemasons of more modern date, are only the several members of one great body; distinguished indeed by various names, and subject at different times and places to several modifications, but united together by common principles, and aiming at the same general objects. Though we respect the ability and ingenuity of the author, we cannot coincide with him in his conclusions. We are inclined to think that the society of Freemasons sprang from the fraternity of free artists of the dark ages. These men, having their minds imbued with the principles of science, conversing with the great churchmen, the best informed people of the time, and travelling from one country to another, would be more enlightened than their contemporaries; the artificers of the objects of popular devotion, being admitted behind the scene, would be less than others under the influence of the reigning superstition; masters of a very ingenious and lucrative craft, they would fence their arcana with mysterious devices and symbols; and they would render initiation difficult and imposing: thus exhibiting at once the discordant badges of a well informed society and of monopolizing dealers. To the uninformed eye, the features of freemasonry are indicative of this motley origin. Revolutions in taste and opinion having rendered the monopoly of no value, the social and moral objects of the fraternity would hold it together, and become the sole principles of union; while the symbols and usages, as we see invariably happen in communities of all sorts, would survive the designs for which they were originally instituted.

Early historians, when they observed a close resemblance between the manners and customs of nations, ascribed them to a supposed common origin of the several populations in which they prevailed; whereas their more philosophical successors regard them as the effects of similar circumstances and corresponding stages of society. In the same manner, when we behold more artificial bodies resembling each other in various particulars, we are not on that account to infer the relations of derivation and succession as existing between them; we are only to conclude that, when the attainments are nearly equal, and the objects are similar or analagous, the means taken by individuals and communities, in separate countries and different ages, will have more or less resemblance. Those who have a taste for specious and amusing speculations, and who delight to survey fabrics built on conjectures, we beg leave to refer to the attempts made in this volume to identify the Freemasons with the fraternities of antiquity. We shall make no extracts from that part of the work in which this is essayed, but

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but shall confine ourselves to such as refer to the present state of this respectable association; as being in our judgment more interesting in the proportion in which they are more authentic.

As the advocate of the uninterrupted succession in free-masonry from the architects of the stupendous monuments of antient Egypt to the brethren of the present time, the writer vindicates the fame of the Templars; and, with an animation which the recent occurrence of the events might warrant, he inveighs against their inhuman persecutors. History has long decided the point in his favour; and it was hardly worth while to refute stale calumnies because they had been revived by Barruel, an author who may be considered as already dead in the republic of letters.

So far as we are concerned, this historian might have spared the pains which he has employed to vindicate his brethren from various charges advanced against them in a late season of alarm; we never had the least suspicion that they harboured atheists or traitors; since, as we knew the individuals to be respectable, we never believed that the body would promote dangerous or even dubious purposes. Not a shadow of evidence having been attempted to be produced, to shew that the British lodges had degenerated in the slightest degree from their original institution, we should have acted a part very unworthy of enlightened Britons, had we listened to idle rumours and dark surmises. Freemasonry has had numerous enemies; the conduct of the Society has been narrowly watched, and it has undergone severe persecution: but history records nothing to its disadvantage. Princes, prelates, and nobles, the most respectable individuals in every class of the community, having professed themselves members of this fraternity, what well judging mind will impute to it aught of guilt or dishonour? The generous will conceive its objects to be laudable, and the just will admit that they are innocent.—We are here informed that this brotherhood is, and ever has been, an association for the advancement of science and the diffusion of knowlege; and indeed we had always considered it as an institution merely for social and moral purposes. The following is the account given by its present advocate:

'Free Masonry is an ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life. Wealth, power and talents, are not necessary to the person of a Free Mason. An unblemished character, and a virtuous conduct are the only qualifications which are requisite for admission into the Order. In order to confirm this institution, and attain the ends for which it was originally formed, every candidate must come under a solemn engagement never to divulge the mysteries and ceremonies of the Order, nor communicate to the uninitiated, those important precepts,

with which he may be entrusted; and those proceedings and plans, in which the Fraternity may be engaged. After the candidate has undergone the necessary ceremonies, and received the usual instructions, appropriate words, and significant signs are imparted to him, that he may be enabled to distinguish his Brethern of the Order from the uninitiated public; and convince others that he is entitled to the privileges of a Brother, should he be visited by distress or want, in a distant land. If the newly admitted member be found qualified for a higher degree, he is promoted, after due intervals of probation, till he has received that Masonic knowledge, which enables him to hold the highest offices of trust, to which the Fraternity can raise its members. In all ages, it has been the object of Free Masonry, not only to inform the minds of its members, by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty, and other virtues, are inculcated in hieroglyphic symbols; and the candidate is often reminded, that there is an eye above which observeth the workings of his heart, and is ever fixed upon the thoughts and the actions of men. At regular and appointed seasons, convivial meetings of the Fraternity are held in lodges constructed for this purpose: Temperance, harmony, and joy, characterise these mixed assemblies. All distinctions of rank seem to be laid aside, all differences in religious and political sentiments are forgotten; and those petty quarrels which disturb the quiet of private life, cease to agitate the mind. Every one strives to give happiness to his brother; and men seem to recollect, for once, that they are sprung from the same origin, that they are possessed of the same nature, and are destined for the same end.'

This author admits that freemasonry was introduced into England by the trading fraternity of freemasons already noticed; a body which was favoured by the Roman see, and which had the exclusive privilege of erecting all the sacred edifices. He supposes that masonry flourished in this country as early as the reign of Henry VI.; that it prevailed in Scotland at the same time under James I.; and from this date he takes little notice of it till we nearly approach our own times.

Having combated Dr. Robison's notion of the use to which freemasonry was applied, and of the late period of its introduction into France, the writer thus remarks:

'At whatever period, and from whatever source Free Masonry was introduced into France, it assumed there a very remarkable form. The attachment of that people to innovation and external finery, produced the most unwarrantable alterations upon the principles and ceremonies of the order. A number of new degrees were created; the office-bearers of the craft were arrayed in the most splendid and costly attire; and the lodges were transformed into lecturing rooms, where the wiser brethren sported the most extravagant opinions, discussed the abstrusest questions in theology and political economy, and broached opinions which were certainly hostile to true religion and sound government.

vernment. In the other countries of the continent, similar innovations, in a greater or less degree, prevailed, while the British lodges preserved the principles of the craft in their primitive simplicity and excellence. Such dangerous innovations have not the smallest connection with the principles of Free Masonry. They are unnatural excrescences formed by a warm imagination, and fostered by the interference of designing men. Those who reprehend Free Masonry, therefore, for the changes which it underwent in the hands of foreigners, may throw equal blame upon religion, because it has been a cloak for licentiousness and hypocrisy; or, upon science, because it has been converted into an instrument of inquity. The changes of which we have been treating, arose altogether from the political condition of the countries where they were made.'

Justice to the Free-masons obliges us to submit to our readers the author's account of the origin of the order of the Illuminati, which it has been attempted to confound with that of the brethren:

'Let us now direct our attention to a new secret association which, about this time, arose in Germany, and which was imagined to have taken its rise from Free Masonry, and to have planned a diabolical conspiracy, against every religious and political establishment in Europe. In 1775, the order of the Illuminati was founded by Doctor Adam Weishaupt, Professor of Canon Law in the university of Ingolstadt. In this association, speculative opinions were inculcated, which were certainly inconsistent with the principles of sound religion, and social order. But that Illuminism originated from Free Masonry; that it brought about the French Revolution, or even planned any dangerous conspiracy, are circumstances for which the shadow of a proof has not yet been adduced. Dr Robison, indeed, expressly affirms, that Illuminism "took its rise among the Free Masons, but was totally different from Free Masonry;" and, by a deceitful anachronism, he represent Weishaupt as an active member in the German Lodges, before he acquaints his readers that he was the founder of the Illuminati, for no other reason than to make them believe, that Weishaupt was a Free Mason before he planned his new association. Now the case was very different indeed. Barruel himself asserts, "that it is a fact demonstrated beyond a doubt, that Weishaupt became a Mason in 1777 only; and that two years before this, when he established Illuminism, he was totally unacquainted with the mysteries of Free Masonry." Here, then, is an important fact which strikes at the root of all Dr. Robison's reasoning, against Free Masonry. Barruel maintains, that Weishaupt was not a mason till two years after the organization of his new institution; and Dr. Robison allows that Illuminism was totally different from Free Masonry. The two institutions, therefore, were totally unconnected; for the members of the one were never admitted into the lodges of the other, without being regularly initiated into the mysteries of both. Upon these simple facts we would arrest the attention of every reader, and those in particular who have been swindled out of their senses, by the united exertions of a priest and a philosopher.

'After

'After Weishaupt had organized his institution, he exerted every nerve to disseminate its principles. For this purpose he became a Free Mason in 1777; and, by means of emissaries, he attempted to circulate his opinions among the French and German lodges. In these attempts, indeed, he was sometimes successful. But it should be recollected by those who, on this account, calumniate Free Masonry, that the same objection may be urged against Christianity, because impostors have sometimes gained proselytes and perverted the wavering minds of the multitude.'

He farther observes that,

'About the middle of the eighteenth century, the literati on the continent were divided into two great parties. The one may be considered as Ex Jesuits, or adherents to the catholic superstition, who were promoters of political and religious despotism, and inculcated the doctrines of non-resistance and passive obedience. The other party was composed of men, who were friends to the reformed religion, enemies of superstition and fanaticism, and supporters of the absurd doctrine of the infinite perfectibility of the human mind. They were dissatisfied with that slavery which was imposed by the despotism of the continental rulers, and the superstition of the church of Rome; and many of them entertained opinions adverse to the Christian religion, and to every existing form of government. Between these two parties there was a perpetual struggle for power. The Ex Jesuits accused their opponents as heretics and promoters of jacobinism and infidelity; while the others were constantly exposing the intrigues of priests, and the tyranny of despots. To this latter class belonged Weishaupt and his associates, who instituted the order of the Illuminati for no other purpose, than to oppose those corrupted priests, who would have degraded them as Christians, and those tyrannical despots who have enslaved them as citizens. The collision of these parties was certainly productive of the greatest advantages. While the Jesuits restrained the inclination of one part of the community, to over-rate the dignity of the human mind, and anticipate ideal visions of religious and political perfection; the Illuminati counteracted those gloomy opinions which debase the dignity of our nature, which check the energies of the mind, and impose the most galling yoke of religious and political servitude. Both these parties were, without doubt, deserving of blame. But had any of them prevailed, the triumph of the Illuminati would certainly have been most desirable. As a Christian,—I would glory in the downfal of that Papal hierarchy which has so long deluded and enslaved the world. As a man,—I would rejoice at the overthrow of every throne which is raised upon the ruins of civil liberty and domestic happiness; and as a Briton,—would wish that all my brethren of mankind should enjoy those religious and political privileges, which have so long been the boast of our friends, and the envy of our foes.'

The celebrated French writer, Mounier, has well shewn that the revolution arose from other causes than those to which

Barruel

Barruel and Robison ascribe it *. Indeed, this upright and intelligent Ex-Constitutionalist was much better qualified to treat the subject, and possessed much more of good faith, than the French Ex-Jesuit, or the British Alarmist. If the wishes and efforts of a few timid literati, of no political consideration, who flattered in public the dignitaries whom they detested and reviled in private, operated like magic in causing the mighty edifice of the French monarchy to crumble, how happened it that this was never discovered till 1798 or 1799, by the ingenious Barruel? How is it that every publicist, of whatever party, has ascribed that dread downfall to other and widely different causes? It was not unlike a disciple of Ignatius to attempt to palm on the world so fanciful a tale: but it was vexatious to see a respectable philosopher, who did honour to a very learned body in our community, lend his authority to an imposition so daring and so gross. Louis XIV. had planted science and the arts by the side of despotism; his successor had vilified the supreme authority, and had provoked an alarming contest with the legal corporations of the kingdom; the eyes of the public were opened to behold the oppressions which prevailed, and the abuses which were increasing; the political inoculation which so many French subjects underwent in America, the double representation of the Tiers, the emigration of the Nobles, the want of firmness of the king, and the degeneracy of the Clergy:—what share had all these causes in producing the awful catastrophe? The Ex-Jesuit may deny the existence of most of them, and the efficacy of the rest: but will any man, conversant with these transactions, maintain that they are inadequate; while he regards the timid D'Alembert, the dissolute Diderot, and the profane La Metherie, protected and aided by the shafts of Voltaire and the paradoxes of Rousseau, as the engineers who undermined and prepared the overthrow of the vast fabric of the French Government? We believe that it will be found that the disaffection of the Protestants, and their zealous concurrence with the new patriots, had a much greater effect in causing and advancing the revolution, than all the writings and actions of the philosophers.

The latter part of this volume, which gives the history of the grand lodge of Scotland, consists of petty details, which are devoid of interest to any except the members of the fraternity.

Judging of this brotherhood by the rule laid down in holy writ, "by their fruits ye shall know them," we must admit that it is as much intitled to our confidence and regard, as those

* See M. R. Vol. xxxviii, N. S. p. 196.

fellowships

fellowships whose principles are explicitly stated, and whose purposes are openly divulged. With all the presumptions in its favour, and with no facts opposing it, we cannot doubt that its constitution is pure, and its tendency beneficial.

Excepting only the attempt to identify masonry with the fraternities of antiquity and a more modern fanatical half-religious order, the work before us uniformly displays judgment and discrimination, a liberal and manly spirit, and enlarged and benevolent views. Jo.

ART. X. *Letters from France*, written in the Years 1803 and 1804. Including a particular Account of Verdun, and the Situation of the British Captives in that City. By James Forbes, F.R.S., &c. 2 vols. Royal 8vo. 1l. 1s. Boards. White.. 1806.

AFTER the various accounts of France which, in the form of familiar letters, have been recently presented to the British public, we must confess that we opened these volumes with no lofty expectation; notwithstanding that the writer clothes himself in a philosophic garb, even in the very title. If, however, these pages do not display the profundity of the philosopher, they in several respects afford information which is not to be collected from ordinary tourists. We suspected, from some of the usual appendages of book-making discoverable in the first volume, that this gentleman's materials were in fact scanty; and that, by a liberal application of extracts and quotations, bulk would be given to the slender details of epistolary correspondence. When, however, we had perused his work to the end, we perceived that there was no reason for his having, in any instance, subjected himself to such an imputation. Yet it must not be concealed that the production would have been equally valuable, if some parts had been less dilated; if the hasty notice of Paris had been omitted as unnecessary, after so many more copious accounts had been published; and if less had been introduced relatively to the history of the revolution, which forms no part of the text of a letter-writer from France in the years 1803 and 1804. In some places, his narrative is hasty and superficial: but in others he makes compensation, particularly in his excursions into the south-western departments. Indeed, as his tour includes different routes, he had a better opportunity of examining the state of the country, than most of those cursory travellers who have recently furnished publications with a similar title.

Mr. Forbes having taken a circuitous course to France, through Holland and Flanders, these countries occupy his first attention;

attention; and to the result of his own observations he has subjoined extracts from some statistical accounts of Batavia published at Paris, relative to population, &c. which are not unworthy of notice. He thinks differently of Holland from the generality of travellers, finding much that is worthy of being admired in that country besides its tulips and hyacinths; and though he cannot reconcile the dirty churches of the Hollanders with the fastidious cleanliness of their houses, he does justice to their active virtues, and 'weighs the solid advantages and blessings of such a country as Batavia, against the more famed delights of soft Ausonia.' We deem it unnecessary to trace his tour through Amsterdam and other Dutch towns, which have been so often described; and we shall satisfy ourselves by taking from this prefatory part of the correspondence, his picture of the singular village of Broek, in the vicinity of Amsterdam:

'The houses, amounting to about three hundred, are entirely isolated; nor are any two of them alike. Each house generally stands in the centre of a little garden, containing parterres laid out in scrolls and figures, bordered by box-shrubs, shells, coloured beads, and glass, which being intermingled with verdant turf, produce a very curious effect: some of these beds were varied with the choicest flowers. The houses are built of wood, and in the most grotesque forms: they are painted with different colours, but the green seemed to predominate. The slates or tiles upon the roofs are glazed, and, when the sun shines they produced a dazzling, and very unpleasant effect. The church is situated in the centre of the village, and is a neat structure, with windows of painted glass representing the cruelties that were perpetrated in this place by the Spaniards. The narrow streets are all smoothly paved with bricks of a pale colour that are kept as clean as the floor of a drawing-room: no person is even permitted to spit in the streets, and they are not of a sufficient breadth to allow the passage of any carriage.

'A little rivulet called *de Havenrak*, passes through the village to the Vyver, which is a lake surrounded by the best houses, and whose banks partake of the general local neatness. Delighted as we were within this extraordinary place, we were absolutely astonished at the universal silence which every where prevailed; not the smallest noise was to be heard, nor a human form to be seen; and, though in broad day-light, the stillness and solitude of night reigned all around. We even entered the gardens, gathered the flowers, and took up the shells and beads, which composed their variegated beds, without molestation.'

Though the population of this village is estimated at a thousand persons, Mr. F. asserts that, in the whole of his perambulation through it, he saw only one old woman, two men, and a boy: the inhabitants of Broek always hiding themselves on the approach of strangers. They are united by some political and religious opinions peculiar to themselves.

Passing

Passing through Flanders in the gay month of May, Mr. Forbes viewed this fertile country to the greatest advantage: but all the pleasure, which this part of the journey had afforded, was sadly counterbalanced by the information which he received on his arrival at Paris, viz. that Lord Whitworth had departed; that a new war had commenced; and that he, and all such of his countrymen as were then on the French territory, were, by an unprecedented act of the Government, declared prisoners of war. Though, however, he was told that he must consider himself as a prisoner, his captivity was by no means grievous. He explored Paris and its vicinity without restraint, and easily obtained leave to make an excursion with his family into the department of the Indre and Loire. Being an artist, and travelling with a pencil in his hand, the scenery of the country excites his particular notice, and ruined convents, churches, and castles are never passed in silence. In this tour, Mr. F. visited Fontainebleau, Orleans, Blois, Amboise, and Tours; returning to Paris by Vendome, Châteaudun, Chartres, Epernon, and Versailles. Many passages descriptive of the landscape of this part of France might be extracted: but, as the prominent features of the vicinity of Tours are its vine-clad hills, we shall gratify our readers by transcribing almost an entire letter dated from this city; which affords a tolerable idea of scenery, and presents us with valuable information respecting the produce of the French vineyards, contrasted with instances of vegetable profusion in other countries:

'The vintage throughout France generally commences with the new year, the first day of Vendemiaire, which takes place on the autumnal equinox, after the complementary days, which this year amounted to six: An. 12 de la Republique Francaise, therefore began on the 24th of September 1803, and with it the vintage in Touraine, a country every where abounding with vineyards. The extensive plains, the gentle hills, and winding vallies, fertilized by the Loire, the Cher, and the Indre, however they may locally vary in corn and pasture, all produce wines of different quality, price, and flavour: indeed the whole aspect of this highly-favoured district is a perfect garden; or rather a continued succession of villas, farms, and cottages, situated in the centre of a little domain, which extends from two to fifteen or twenty acres; although the general proportion is perhaps from five to ten. These are diversified according to the nature of the soil and aspect, into patches of corn, vineyards, gardens, and orchards; but the vine every where predominates: here no "desart idle" is to be seen, nor indeed a single acre of heath or useless plain; but for miles together you walk from vineyard to vineyard, amidst a profusion of nature's choicest gifts. You may eat as much fruit as you please without interruption. It is even thought a good omen, by the owners of the vineyards, when a stranger enters them and refreshes himself with the fruit. But if the grapes should

cloy, every tree you see is an apple, pear, peach, plumb, or almond: these, with walnuts and filberts, are the autumnal regale, after the summer months have presented a succession of strawberries, cherries, apricots, and smaller fruits. In India, during the season, I have seen a profusion of mangos, and known them sold in Guzerat at a rupee for one hundred and forty pounds weight; and in Italy the luxuriant vines display their purple clusters hanging in rich festoons from tree to tree, in a more picturesque manner than is seen in the dwarfy vineyards of Touraine; but never did I behold such abundance and variety as on the banks of the Loire, where we must exclaim,

"Thy bounty shines in autumn unconfin'd,
And spreads a common feast for all that live!"

'Such is the delightful picture of a country now heightened by the joy of the vintage; a season of pleasure throughout all the south of Europe, but carried to the greatest height in France, from the peculiar propensity of its inhabitants to the enjoyment of music, dancing, and festivity.

'The vineyards in France are so extensive as to produce annually about 13,687,500 muids* of wine, of various quality and price. The wines most esteemed for the table are from Champagne, Bourgogne, and Bourdeaux. Provence and the southern provinces produce Muscat, Hermitage, Frontignac, Lunel, and many other rich wines. From the worst, in various departments, they make brandy and vinegar. A few vineyards in the vicinity of Tours sometimes yield five and twenty casks, of sixty gallons each, per acre: but the average in a good vintage is from ten to twelve. The frost during the two last springs has so injured the vines, that this autumn, an acre seldom produces more than three or four of these casks. The vallies and low lands furnish the most grapes, but the wine is of an inferior quality; while the vines on the stony hills, though less abundant, produce a liquor of superior strength and flavour: the best vineyards at Vouvray are valued at an hundred pounds an acre; those in the lower situations only at forty, fifty, or sixty; but there are some vineyards near Bourdeaux estimated at five hundred pounds sterling per acre, from the very superior quality and high price of the wine. The white grapes are all pressed immediately on being gathered, and the juice poured into casks to ferment and refine. The black grapes for the red wine, are generally kept a week or ten day in large tubs, to heat and ferment, before the juice is expressed; which in itself is white, but by continuing so long in a state of fermentation with the dark skins, acquires its rich colour; and if not red enough, the crimson juice of the Tent grape is added to heighten it. Some of the poor white wines are transformed into red by a mixture of the Tent grapes, which, in small patches, are planted in most vineyards for this purpose; and their crimson leaves and black clusters intermingling with the verdant foliage of the other vines, produce a pleasing variety. After the white wines are expressed from the grapes, the remains are given to the vine-dresser; who adds a certain proportion of water, lets them stand for some time, and then extracts a small wine for his family.

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* A muid is equal to about 36 gallons.

'The

'The annual produce of the wines and brandies in France is immense. The best oil is produced in Languedoc, the best honey in Narbonne; and while Touraine is so abundant in its excellent fruits, there is no scarcity of them in any part of the republic, according to the variation of soil and climate, in so great an extent of country. The southern departments of France are indebted to François Francat for their silks: in 1564 he planted the first mulberry trees for the food of the silk worms, which have since increased in an almost incredible manner in those provinces.

'The weather was too mild, and the country too replete with novelty, to allow us to remain in the house. We were more particularly charmed with the very delightful prospect from the summit of the hills near the river, which in this parish and all the adjacent banks are excavated into cellars, wine-vaults, cottages, and even gentlemen's houses, with the different offices hewn in the rocks, and presenting a very singular spectacle. I took a few sketches in this picturesque district; and particularly of a villa, consisting of three stories; each containing a suite of four or five large rooms, with recesses, chimney-pieces, and other ornaments, cut in the rock; the front being neatly fitted with doors and glass windows: the ascent to each floor is by a flight of rocky steps without, leading to a terrace in front of the apartment: the stairs and general face of this singular habitation were softened by vines, trained over the windows, in flaunting festoons of purple grapes, enriched by the autumnal leaves of crimson, green, and gold, in endless variety. The wine vaults and caverns beneath this house are of great extent; and its rocky surface is covered with vineyards, and orchards of apples, pears, peaches, almonds, walnuts, and mulberries, which actually form the roof of this romantic villa, and the surrounding cottages.

'In another part a huge fragment of rock, detached by a late concussion from an adjacent cliff, descended perpendicularly upon an horizontal part of the hill below, which was occupied by the gardens and vineyards of two peasants: it covered part of the property of each, nor could it be easily decided to whom this unexpected stranger belonged: but the honest rustics, instead of troubling the gentlemen of the long robe with their dispute, wisely resolved to end it, by each party excavating the half of the rock on his own grounds, and converting the whole into two useful cottages, with confortable rooms and cellars for their little stock of wine: and there they now reside with their familes.

'The revolution, as may be naturally imagined, has caused a very great change in landed property; the large estates of the nobility and gentry which have not fallen into the hands of generals and bankers, are divided into small lots, from the fourth part of an acre upwards; and many an humble villager, living in these rocky cells, looks down upon his little domain below, comprizing vineyard, orchard, garden, and corn field, within the compass of half an acre; and a continuation of these small estates for many miles together, on the banks of the Loire, gives a singular effect to the landscape.'

On Mr. Forbes's return to Paris, he found it necessary to join the depôt of English prisoners at Verdun, to which place he repaired *viâ* Soissons and Rheims. His stay at this city formed the most sombre part of the whole picture; and he made a pompous display of himself as a traveller, philosopher, antiquary, and artist, to M. Carnot, President of the National Institute: hoping that, by being considered as a man of science, the prejudice excited against the English might not be extended to him, and he might be permitted to return to his native country. Nevertheless, it does not appear from his own account that even at Verdun his time was unpleasantly passed. The following is a short sketch of a Verdun-day; the only restraint of which was the appearance at the roll-call of prisoners:

'About nine o'clock, after attending the appel, we breakfast à l'Anglaise. My daughter then attends to her studies. Her mother looks to her domestic engagements; and my hours pass on in a succession of reading, writing, and drawing. At three my brother joins us on the public promenade, a dry and shady eminence, in the midst of meadows, gardens, groves, water-falls, and rivers, although within the walls of a garrison; we dine together at five, and in the evening are often joined by our English acquaintance, and a very few French visitors. We are happy in a small selection of the former, with whom we can enjoy something of "the feast of reason, and the flow of soul." We have here English gentlemen in the army, navy, law, physic, and divinity; and many very amiable, as well as highly qualified persons among them. A large college hall has also been permitted to be commodiously fitted up as a place of public worship, where a numerous congregation assembles every Sunday morning: one of the clergymen has undertaken to perform the sacred offices of our church, and is occasionally assisted by his clerical brethren who are among our fellow-prisoners. The General also, by way of entertaining the English, sent for comedians from Metz; and the theatre at Verdun is now constantly open, either for the comedy or opera: he has also encouraged a subscription-ball, concert, and other amusements; among them I wish I was not under the necessity of adding a gaming-table: these, with many, will certainly render captivity less irksome; but the English and French do not associate well together in their diversions: I think, indeed, the separation is gradually increasing; and if we have no spies among ourselves, we shall perhaps be the happier for it.'

In a subsequent letter, we find that, though the multitude of English who had been sent to Verdun had considerably raised the price of provisions, still the rate of living was not high:

'The Verdunois, especially the shopkeepers, are fattening at our expence; having raised the price of their commodities almost double, since our arrival: nevertheless, Verdun is altogether a cheap place,

as you will readily believe when you have looked over the table accompanying this letter; and on which you may rely, as I took considerable pains to obtain a correct account. It is calculated that the English spend here several thousand pounds a week, which is a gold mine of some consequence to a French provincial town, where not long ago the officers upon garrison duty had a dinner of three removes, a dessert, and a bottle of wine each, for thirty six livres per month; and a family could live in a good style, and keep a horse and cabriolet, for an hundred pounds a year. It is not so with the English, though they cannot complain of the charges being exorbitant: our small family, for instance, is comfortably accommodated in a first floor, consisting of four rooms well furnished, together with a coach-house, stables and other conveniences, and are provided with linen, glass, and china-ware, at a guinea a week. We have a plentiful dinner, and drink Champagne and other good wines, at four Louis a week: adding two more for fuel, washing, grocery, and other necessaries, we can for one guinea a day partake of the enjoyments of animal life.'

Through the interest of the President of the National Institute, Mr. Forbes was considered rather as a Cosmopolite than an Englishman; and an order at last arrived from the Chief Consul, by which he was allowed to quit Verdun, and to embark for England either at Rochelle or Morlaix. Having obtained his liberty, he returned by Chalons, Epernay, and Meaux, to Paris; and, after a short stay in that capital, he proceeded through Poïssy, Mantes, Vernon, Rouen, Caen, Vire, Avranches, Doll, Dinan, St. Brieux, Guimgamp, and Belle Isle sûr terre, to Morlaix. This journey afforded Mr. F. an opportunity of observing the character of the Normans and the Bretons; of witnessing the increased attention to agriculture; and of bearing his testimony to a circumstance which will be gratifying to the English reader, viz. the rapid extension of Protestantism in France. A letter dated from Caen contains the following passage:

'Among those to whom I had letters of recommendation is Mr. S———, the Protestant minister; who is married to an English lady, and is highly respected for his talents and his virtues. His church consists of fifteen hundred members, and is continually increasing. The ministers of the Protestant congregations in France, receive salaries from the government: those of the clergy, who reside in small towns, have an income of about one hundred pounds per annum, while the city pastors receive about double that sum. I am told that there is a great want of Protestant ministers, and that, on this account, there are forty-three churches unattended. A seminary for the education of young clergymen is consequently about to be established, by subscription, for the Protestants of France in general; and it is proposed that it shall be maintained by an annual charity-sermon in each congregation, as well as by voluntary contributions amongst

the members, and it is expected that from such sources may be derived an ample fund for the permanent support of so excellent an institution. An increase of the Protestant faith may therefore, be rationally expected throughout the whole empire of France.'

According to this traveller, the inhabitants of Caen are more rational than the Parisians:

'The society of this place is very agreeable, and that rage for spectacles, levity, and dissipation of every kind, so prevalent in most parts of France, is little known at Caen; whose best inhabitants seem to consider the Parisians and all those who resemble them, as a different race of mortals: the enjoyments of domestic life and intellectual pursuits, appear to be the principal objects of regard amongst the inhabitants of this place. In short, as far as my opportunities have enabled me to remark, the Normans bear a nearer resemblance to the English, than the people of any foreign nation that I have visited, and more even than the inhabitants of our sister kingdom.'

Mr. Forbes is not more partial to the Normans * than he is disgusted with the Bretons; he loses all patience, as well he may, with their vile roads, with the filth of their towns, and with the ignorant superstition of the people; and he is rejoiced to embark at Morlaix for his dear native land.

Readers of this class of books should recollect that the scope of observation, of a gentleman passing through a country in a post-chaise, is very limited; and their expectations of instruction should not be raised beyond that point which the nature of the case justifies. To those who can make proper allowances, Mr. Forbes's letters will not be unamusing: but they will disappoint those who look for philosophical research, political novelties, literary curiosities, or extraordinary felicity in the delineation of manners.—The accounts of Verdun are illustrated by two views of that city, one taken within and the other from the outside of the ramparts; and from these specimens of Mr. F.'s skill in the art of drawing, we wish that, in other parts of his tour, he had enriched verbal descriptions with pictorial embellishment.

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* Had Mr. F. been a philosopher, he would not have told us, even to raise the character of his favourite Normans, that the manufacturers of Avranches dye cotton cloths scarlet. Did he not know that the means of dying cotton scarlet is still a desideratum with manufacturers? Other errors we have noticed in the course of our perusal of the work.

ART. XI. *An Examination of the British Doctrine which subjects to capture a neutral Trade not open in Time of Peace.* 8vo. pp. 200. 5s. sewed. Printed at Philadelphia; London, reprinted for Johnson. 1806.

THE claim advanced by Great Britain, on the important subject of this pamphlet, is fairly stated by its author when he says, 'that she asserts a right to intercept the trade of neutrals with her enemies in all cases where the trade, as it respects the ship, the cargo, or even the individual port of destination, was not as free before the war, as it is made during the war.' He also justly observes that 'she has not extended this doctrine beyond the trade of neutrals on the coasts, and with the colonies of enemies.'—It is, however, the object of the tract before us to examine this pretension very much at large, and to shew that it is unsupportable. For this purpose, the writer cites passages from those authorities on the law of nations which are held in most respect; he alleges the principles of conventional law, as it may be collected from treaties; he appeals to the notions entertained by other nations, and to the conduct of Great Britain herself; and lastly he tries the tenet on the grounds of general reasoning. Grotius, Puffendorf, Barbeyrac, Bynkershoek, Vattel, and Martens, are here summoned to bear testimony against the claims of the British empire.

It happens that the rule maintained by England which is here discussed, and which is distinguished as the rule of the war 1756, is not directly treated by any of the great luminaries just mentioned; and indeed the circumstances which led to its adoption are of more modern date than the labours of most of them: but we find in their works, and even in the extracts from them inserted in these pages, principles and qualifications which appear to us considerably to support the rule which the American publicist attacks with so formidable an apparatus.—The words of Grotius, as here quoted, are very comprehensive: that great Jurist says; "On the other side, it is the duty of those who are not engaged in the war, to sit still and do nothing that may strengthen him that prosecutes an ill cause, or hinder the motions of him that hath justice on his side, as we have said before."—Though Grotius never adverts to the principle which forms the British rule, yet, had he been called to arbitrate in a case similar to that in which we and the Americans are parties, there can be little doubt as to the side on which his judgment would have been given.—The same authority farther states, "that a neutral who puts my enemy in a condition to maintain an unjust war, shall be not only

obliged to repair my loss, but also be treated as a criminal." It is true that subsequent jurists, in determining the conduct to be pursued by the neutral, lay the justice of the war out of the question: but this cannot materially vary the rights of the belligerent, and the obligations of the neutral.

Puffendorf mentions with approbation the conduct of the English and Dutch in his time, who professed to leave to neutrals the trade which they usually carried on in time of peace, but who declared that they would not allow of their taking advantage of the war, in order to extend their commerce, to the prejudice of the belligerents.—The same writer contends for this claim in favour of the belligerents, on the ground "of their uniting all their forces to reduce within bounds an insolent and exorbitant power, which threatens Europe with slavery." Bynkershoek is confessedly silent on the point; and from this circumstance, the present author infers 'that the pretension which he is considering had then never been started, or that it had received no countenance.' This remark is not very consistent with the extracts from Puffendorf to which we have alluded, and in which it appears that this eminent person was aware of such a pretension and did not deem it unfounded.

Vattel holds it "to be wrong to favour one power to the prejudice of another." Does not the neutral carrier between the colony and the mother-country, and between the several ports of the parent state, lay himself open to this imputation? Even the impartiality inculcated by Professor Martens is not consistent with that essential benefit which the neutral carrier secures to an inferior maritime belligerent.

The sensible and elaborate comments of the present author, on the several texts which are sanctioned by the great names here introduced, furnish no reason to induce us to depart from the opinion which we have frequently avowed, that the principles of the law of nations, as laid down by the most approved writers, favour the rule of the war 1756.

Of treaties, the author very justly observes 'that they may be either in affirmance of the general law, as explanatory of it, or as making exceptions to it.' It is singular that, with these correct views of treaties, he should take it for granted that every article in a treaty which is at variance with the British rule is in affirmation of the law. His objections under this and the preceding head fall to the ground, when it is considered that the circumstances, out of which the regulation has arisen, are of very recent origin. We must remark, however, that some of the treaties, to which the American champion appeals, contain a qualification which coincides in terms with the litigated rule.

Thus

Thus it is an article in the treaty of the Pyrenees, that the French shall transport all merchandise to other countries at war with Spain, as was allowed *before the said war.* We do not deny that the author stoutly contends that, if the letter of this stipulation be adverse to him, the spirit of it is in his favour; and we feel no inclination to dispute his construction: but it is observable that most of the citations do not apply to the real matter at issue; they apply to a *bonâ fide* commerce, and not to a fraudulent traffic, which is in fact a mere carrying trade; a purchase of the rights of a neutral flag by one belligerent, to the prejudice of another belligerent.

Because Great Britain, in some treaties, (as in that of Utrecht,) expressly gives up the right which is the foundation of the rule of the war 1756, we do not see that it thence follows that the right has no foundation in the law of nations. It is true that, in a recent treaty with Russia, England receded from many claims which her government and her jurists had uniformly considered as the rights of a belligerent: but why the author takes it for granted that this and other treaties were framed as declaratory of the law of nations, we are unable to divine. It is painful to us to observe the facility with which this writer imposes, on all that comes in his way, a construction that is favourable to his own views, though it receives no countenance from and is even diametrically opposite to that which the letter, the connection, and the spirit of the citation warrant. Thus, speaking of the treaty just mentioned, he argues that it is intended by the august parties to be declaratory of the public law on the points on which they agree; while every impartial person, who reads it, will perceive that it is absolutely silent on the subject; and that it professes simply to be a convention between the two governments, specifying the rules of neutrality on which in future they agree to act in respect to each other. The assertion, that it was the object of this treaty to fix the law of nations, is purely gratuitous; which not a syllable in it countenances, which no one fact supports, and which strongly militates against probability.

To us, it appears that the argument against the rule of 1756, which the author deduces from treaties, wholly fails him. In this matter, we may be supposed to be under the influence of a national bias: but we have been studiously on our guard against it, while considering this question; and we have the more earnestly endeavored not to delude ourselves, since we are of opinion with the Grecian sage, that what is expedient and not just cannot ultimately prove beneficial. We have great pleasure in recommending the present work to all who feel any interest in the matter discussed, as an able and instructive performance,

formance, highly creditable to the author's powers of mind and his industry: but, if our judgment may be trusted, the meed of ingenuousness and the praise of just reasoning cannot be claimed by the American advocate. When he speaks of the conduct of England herself, our readers will most feel the force of his observations. He asserts 'that, while England denies to her enemies a right to relax their laws in favour of neutral commerce, she relaxes her own; and that whilst she denies to neutrals the right to trade with her enemies, she trades herself with these same enemies, and invites them to trade with her colonies.' The keen shafts of the President are on this occasion bolted at us afresh; who charges Britain "with an inconsistency at which reason revolts, in carrying on a commerce with her own enemy, which she denies to a neutral, on the ground of its aiding that enemy in the war." This commerce, France, if she were able, would shut against all the world; Britain, her enemy, is the cause of its being thrown open: yet Britain, the parent of the benefit, alone is to be excluded from all share in it, because "it revolts reason." This is the reasoning of the American chief magistrate; and this is the etiquette which America would teach, but which we apprehend she would not be very forward to observe in her own case. She is, we suspect, as little a formalist in these matters, as the power at whose indecorum she is so grievously shocked.

If we cannot deny the force of the observations here made on the frequent changes which the orders of Council respecting neutrals have undergone, we must leave the vindication of these disreputable fluctuations to the parties who are responsible: but we are persuaded that, if any just causes of complaint exist in this respect, they will receive attention, and that they will be shunned in future. They seem to have reduced to no small embarrassment the very able and highly accomplished person who presides in our supreme prize court, as has been very industriously shewn by the present author. He would manifest that the effect of the incongruities, in the successive regulations of government, has been to involve in toils the learned judge; and it is obvious that the writer takes no small pains to excite attention to his situation, and to teaze him in his difficulties.

We cannot help being somewhat amused with the reproaches cast on us by our ci-devant fellow-subjects, and with the invectives which they direct against our selfish and grasping disposition. It might be inferred from a perusal of these pages, that no high political considerations, that no ennobling struggle, sanctioned and dignified our measures, but that our mighty outcry arose exclusively from the love of lucre; and that the pro-

fits of trade, tainted by innumerable instances of fraud, were the sole objects of our anxiety. To which of the parties these several descriptions respectively belong, we shall leave to be pointed out by the candid Americans themselves. The question is not now respecting the rule of 1756, but whether the Americans shall act as carriers between the French colonies and the parent state; whether they shall cover, with the mantle of neutrality, those vital parts of the empire of our enemy, by affecting which we were wont heretofore to bring him to reason, and to make him pacific; and whether, by thus acting, they shall render war eternal. Such conduct may be very justifiable in America on Macchiavellian principles of policy, and may well answer her purposes: but of this there can be no doubt, that she will be not less the foe of France than of England.

It is not our practice to supply complete answers to tracts on controversial matters which come before us, but to furnish our readers on such occasions with the scope of the reasoning used, and to point out generally the excellencies and defects which we observe. We flatter ourselves that we have done this in the present instance: indeed, we have erred rather on the side of abundance than on that of scantiness: but the interest of the subject must be our excuse. While we do not profess to vindicate our late shifting policy in regard to neutrals, we have no manner of doubt, and we could with facility prove the statement if it were our province, that substantially the belligerent right now attacked is founded in justice, and is at variance with no principle on which the law of nations reposes.

Jo.

MONTHLY CATALOGUE,

For JUNE, 1806.

MILITARY *and* NAVAL AFFAIRS.

Art. 12. *Observations on the Duke of Richmond's extensive Plans of Fortification*, and the new Works he has been carrying on since these were set aside by the House of Commons in 1786. Including the *Short Essay*, which chiefly occasioned the famous Debate and Division in the House of Commons, on his Grace's projected Works for Portsmouth and Plymouth, that was determined by the casting Vote of Mr. Speaker Cornwall. By the Author of the Short Essay. 8vo. 6s. Boards. Robinsons. 1805.

Most of the principles and reasonings contained in this publication apply to all countries, in all times: but they have a peculiar interest in the present day, when the haughty menaces of a daring and powerful foe seem to defy us to provide, not for the defence of our settlements

settlements and of our colonies, but for the protection of the very Island in which we live. Shall we arm against the threatened invasion by the erection of strong holds and of extensive lines of defence, or trust to the moving fortress of a gallant and loyal army?—The present author directs us, and supports his assertions by very strong arguments, to trust solely to the latter; and we entirely coincide with him in opinion. If we build fortresses worth consideration and defence, such a draft must be made from our army as it can ill afford; and if such fortresses fall, they become strong holds to the enemy: but, if we look to the experience of modern times, and to the lessons of war delivered with such tremendous emphasis by the military tutors of modern France, we must regard the fortifications, which we can erect, as totally unavailing. A French army will pass by them, and leave them in their rear, glad of their existence as the means of a separation of our army: for the invasion of this country, if it happens, will not be a cautious and prudently conducted expedition, in which nothing will be left to chance and fortune, but a bold, rapid, and impetuous incursion:—the flight of the Imperial Eagles will be towards London; and Portsmouth and Plymouth, from the very circumstances of the case, must be objects of inferior concernment.

These ideas are more fully expanded and more powerfully enforced in the tract before us. With the particular objects of the author's animadversion, we are but little acquainted, and they cannot be generally interesting. Several parts of the book are written with a degree of asperity which we do not approve: an asperity of language and of sentiment which may give an individual great pain, and be productive of no public good. It seems to originate from personal resentment, and the author, according to his statement, was hardly used: but the offending party has been once, by a former publication, brought to punishment; and it is not consonant to the spirit of English law, to inflict punishment twice for the same offence.

In its general views, this work must be interesting at the present juncture: but we wish that the author's principle and plan of defence had been conducted purely on general grounds, and without reference to particular men and measures. At the end of his tract, he thus condenses into one or two short articles the arguments which are diffused over other parts:

'It will hardly be denied, that the leading principle in the general defence of any country, is to adapt the method of defending it to its situation. As that of Great Britain is insular, it points out its natural defence.

'It will also, I presume, be readily allowed, that in every partial, secondary, or subordinate system of defence, the first object is to make its extent suitable to the means of rendering it effectual, whilst, instead of injuring, it actually tends permanently to co-operate with the general system of security. Works that do not come under this description are not only unnecessary, but uselessly expensive and dangerous.

'They are uselessly expensive, because their repairs entail an unnecessary annual expenditure on the country.

'They

'They are dangerous, because in times of public convulsion, they may be made subservient to the purpose of overturning either the monarchical or democratical part of our truly estimable Constitution, according as the soldiery, whether they be regulars, militia-men, or others, who have arms in their hands for the time being, determine for or against the people. Every friend to the British Constitution must wish to see such works razed to the ground. Like all other human institutions, it certainly has its defects and imperfections. Yet with them all when fairly and honestly carried into practice, it is, I am convinced, better calculated for promoting general happiness than any government that can be founded chiefly on one of the three simple forms. Within works that are erected on necessary and permanent principles of security, barracks are certainly admissible as useful for keeping together the men employed in their defence. But quit such works, and the necessity for them, consequently the propriety of having them, vanishes at once. Out of such works, erections of this sort should never be permitted. Every recommendation of such a measure should not only be held by the people in abhorrence and detestation, but rejected by their representatives with marked disapprobation and contempt. Forts Cumberland and Monckton standing by themselves, unconnected with other works, that might either afford or receive from them protection, are totally useless, either for the purposes of national defence, or the security of Portsmouth Dock-yard. It is the interest of His Majesty, therefore, as well as of his subjects, to have them levelled with the ground, although they have cost the public so much money. They could only be useful as parts of extensive lines, in which the works are capable of furnishing mutual assistance and protection to one another, and sufficiently near to prevent any one of them from being embraced without the whole; were the military establishment of the country equal to their defence, without endangering the general safety of the community.'

Mr. Glenie is well known to be the writer of these Observations. **R.W.**

Art. 13. *The Post-Captain;* or, the Wooden Walls well manned; comprehending a view of naval Society and Manners. 8vo. pp. 300. 7s. Boards. Tegg. 1806. X

This cruizer on the sea of literature has effected the service which he undertook, but he has been obliged to crowd every inch of canvass. He and his officers sometimes have their *jawing*-tacks on board, and at others are before the wind in full chace of matrimony, with every sail set. Their success in this attempt is certainly very signal; they do not absolutely carry their fair prizes by boarding, sword in hand, but the latter surrender at the first broadside of compliments and professions.

To speak in the language of 'long-shore-men, since to such we address ourselves;—this writer manifests abilities, and has strongly delineated the features of life in an English man of war: but he has coloured the picture very highly, at times not altogether correctly, and in his story has been wholly regardless of probability. The work may entertain such land-readers as have an inclination for and some acquaintance with nautical affairs: but to those who have not, it

× By Dr. Moore.

it will be unintelligible, and perhaps disgusting. It is chiefly calculated for the gun-room and the midshipman's berth, where it will be most relished, though least wanted.

In his mélange of the sea-officers and the citizen-volunteers on shore, the author will gain no favour with the latter for his sarcastical contrast of them with the sons of Neptune. Indeed we cannot commend this part of his work as either liberal or patriotic. An episodical sketch of the American Indians is characteristic and interesting. G. 2.

Art. 14. *Two Letters on the Commissariat;* written to the Commissioners of Military Inquiry. By Haviland Le Mesurier, Esq., Commissary-General to the Army late in Egypt and the Mediterranean. 8vo. 2s. Stockdale. 1806.

Since this pamphlet appeared, the writer has been called from this scene of care and bustle: but its contents remain matters of much interest to us who are still involved in the troubles of this world. It relates to the abuses and imperfections which have prevailed in the Commissarian department, and was addressed to persons before whom the consideration of it would properly fall, and by whom we hope it will not be overlooked. Mr. Le Mesurier, however, was induced also to publish it, because the Commissioners informed him that their engagements would not permit them immediately to enter into it, and he conceived that the subject was of high and pressing import. D.º

POETRY.

Art. 15. *Flights of Fancy:* consisting of Miscellaneous Poems. With the Castle of Avola, an Opera, in three acts. By Mrs. J. T. Serres. Crown 8vo. pp. 200. 10s. 6d. in Boards. Ridgway. 1805.

Although we are perfectly aware of the intimate connection which subsists between painting and poetry, it rarely happens that these sister arts are *successfully* cultivated by the same individual. We likewise admit with Mrs. Serres, that these poems are not 'the finished productions of a classical pen:' but neither can we regard them as 'the wild flights of fancy,' since we can discern in them neither wildness nor flights, nor fancy. Again, we are told that 'they were produced at various intervals as a relief from the toilsome avocation of the pencil,' and that 'they have often created an oblivion of her cares.' All this may be very true, and very gratifying to herself and a few of her particular friends: but we can perceive no satisfactory reason for treating the public with 'the numerous weeds with which it is confessed they abound.' In one word, there is, or there ought to be, a wide difference between occasional verses written to beguile a leisure hour, or to soothe the season of melancholy, and those which are destined to please or to instruct the world. If Mrs. S. should, nevertheless, be tempted to appear again before our tribunal in the character of a poet, we charitably hope that she will aim at more originality of thought and expression, and that, at all events, she will avoid solecisms and inadmissible rhymes. Like many negligent writers of the present day, she employs the singular and plural

of

of the second personal pronoun indiscriminately, and she is not very observant of the concord of noun and verb. Thus, we have

'For vain is all *your* toil;
Thou canst not soothe' &c.
'And bid *thy* mother not despair.——
On this sad breast, my child *you* lay'—

'O Night, in *thee* my soul finds that repose
The wretched seek—sublime, *thy* awful gloom
My sorrows suit. *You* kindly, &c.'

'Her dimpled *smile*
My woes *beguile*.'

'To her, and only her I write,
Who, more than Heav'n, my thoughts *invite*.'
'Thou joyous *hail'd*,' &c.
'For thou alone the wounds of fate *can* heal.'
——'Tis *her*.'
'*That's* caused all my woe.'
'When *he's* (*he has*) cull'd from all.'
'Banish'd to some *savage* drear.'

Forlorn (an epithet to which our fair author is evidently partial) is too often deprived of its corresponding rhyme, being coupled with *form*, *storm*, *flown*, *gone*, and *moan*. *Form*, in like manner, is made to rhyme with *morn*, *boon* with *tomb*, *home* with *bone*, *prone*, *grown*, and *unknown*, *gloom* with *soon*, *mourn* with *alone* and *own*, *proclaims* with *strains*, *claim* and *name* with *pain*, *glean* with *gain*, *crime* with *mine*, *prime* with *thine*, *stream* with *green* and *seen*, *babe* with *betray'd*, *appear* with *air*, *mate* with *complete*, *arriv'd* with *thrive*, *unfold* with *world*, &c.

Mrs. Serres is not always aware of the marked distinction between poetry and prose:

'Took the tend'rest leave,'
'For 'tis the *vulgarest* thing in life,' &c.

were surely never dictated by the muse. As a compensation, however, the dialogue in the opera occasionally assumes the garb of poetry. Thus Alonzo, in the midst of his anxiety for the fate of his child, very patiently describes a storm:—'The clouds in forms majestic ride the sky: of *sulphry* hue they now appear, here and there driven by the whirlwinds of the higher heavens. This nether world in gloom most awful is obscured, while zig zag lightnings part and rend the troubled air, and reverberating thunder shakes even the caverns of the earth.' Yet this dramatic performance has interested us more than the poetical effusions. Of the latter, the following song is, perhaps, the least exceptionable:

'At eve, as I traverse the moor,
Pale meteors are passing the air,
Yet, cruel as him I adore,
They leave me to gloom and despair.

'Tho'

'Tho' so vivid and beauteous they seem,
Inconstant they fly from my view;
The moment they spangle the stream,
That moment they take their adieu.

'Once blest with the smiles of my love,
My passion he saw was sincere,
Yet left me each sorrow to prove,
His absence deplore with a tear.

'Destroy'd are the hopes of my youth,
'Lone echo responses the sigh;
He's false! yet, the victim of truth,
I cherish his image, and die!'

G.2. A head of the author is prefixed to the volume; and both gallantry and criticism justify us in saying, that we are more pleased with the contemplation of this portrait than with the perusal of the succeeding poetry.

Muir.

Art. 16. *The Sorrows of Seduction,* with other Poems. 12mo. pp. 150. 5s. Boards. Longman and Co.

This author informs us that he has no literary friend, that he prosecutes competence in a laborious walk of life, and that neither his interest nor his tranquillity will be affected by the fate of his publication. Under these circumstances, we feel no hesitation in exhorting him to follow his schemes of life, without allowing himself to turn aside to the right hand or to the left; and we can pledge our honour, as critics, that the nine tuneful ladies will not be offended at this seeming want of respect. In common with many more compounders of smooth couplets, he is extremely frugal of invention, force, or pathos. His delineations of innocence seduced would appear hackneyed and insipid in the most ordinary novel.

Among minor blemishes, which we could more easily overlook in a production of length and genius, we remark such false rhymes as *here* and *bear*, *years* and *cares*, *lead* (the verb) and *head*.

'And while remembrance his sad bosom *swell'*

is an obvious violation of grammar; and the ensuing couplet is not less exceptionable:

'While playful love, with look and mien benign,
Around the nymph his slender nets *entwine.*'

In the table of errata, we find *net* substituted for *nets*, but the syntax is still sufficiently *entangled*.

The smaller pieces are rather pretty than impressive, and two of them are palpable imitations of popular originals. On the whole, the writer is more conversant in the language than in the spirit of poetry; and the mechanical management of his rhymes surpasses the pliancy of his fancy, or the liveliness of his conceptions.

A second edition has been published since we wrote the above remarks; in which the author has added two cantos to the first poem, and a few smaller pieces, and has somewhat corrected the composition throughout.

Muir. Art.

Art. 17. *The Pleasures of Love.* A Poem. By John Stewart, Esq. 12mo. pp. 140. 6s. Boards. Mawman.

Here we have the counterpart of the title of the preceding article, but still a trim volume, and, according to sentimental etiquette, printed on cream coloured paper, embellished with plates, and illustrated with notes. The versification is, moreover, extremely smooth and genteel, and the meaning is beautifully overlaid with the richest epithets. Mr. Stewart is manifestly enamoured of the manner of Darwin, and he sometimes imitates more than the manner of Campbell, author of the Pleasures of Hope.

To each of the two parts of this poem are prefixed some nicely turned periods, which contain trite positions, arrayed in the garb of ingenious and acute abstractions. The amount of the first prospectus seems to be that the passion of love is universal, that it excites the finest feelings of which we are susceptible, that it prompts to the most generous and virtuous actions, and that it must not be confounded with base and impure desire.

The second part of the poem opens with a delineation of first impressions, and the object of the writer's subsequent representations is to shew the inseparable connection between virtue and happiness. These sentiments he undertakes to illustrate by examples. If we cannot praise him for richness of invention, nor for copious displays of striking imagery, we must at least allow that he eminently possesses the talent of rhyming, and of polishing his numbers so as in some measure to disguise intrinsic deficiency. His favourite epithets, *silken* and *fine*, apply with singular propriety to his own style of poetry. On some occasions, however, his manner is spirited and highly finished. The exordium is shewy, though not particularly related to the subject:

'O'er Heaven's high arch the infant hours unfold
The orient morn, in canopy of gold,
From silver urns their balmy showers effuse,
And bathe her silk cheeks in ambrosial dews;
Now peep the smiles, the vermeil dimples dawn,
And hues of saffron streak the azure lawn;
Now, hinged on pearl, she turns in bright display
The eastern portals reddening into day,
Whose genial blush bids new creations spring,
And warm with life, their natal anthem sing.

'Thus mute the canvas, touch'd by genius, lives,
And fairy worlds the mimic pencil gives;
Up spring the hills, with cots romantic crown'd,
The ivied towers, the sloping vales around,
The glittering waves that roll in limpid pride;
The bending woods that clothe the glassy tide,
Charm'd we survey, where not a tint was seen,
Attractive graces harmonize the scene!'

In the ensuing couplet, we have an example of that spurious and artificial taste which too frequently marks these dulcet pages:

'Here glow the flowers soft-dipt in Fancy's loom,
That smile in tears, in rays caloric bloom.'

Can flowers be said to be *dipt* in the *loom* of Fancy? or should the authority even of Darwin be allowed to sanction the application of chemical terms to works of the imagination? In another place, *lips* are said to *shine with honied smiles;* and in another, Flora is invited to expand her *petal* bloom.

The different measures, which are occasionally introduced, have no very happy effect; especially as they are seldom replete with meaning, and sometimes soar into the obscurity of the wildest lyrics. Thus:

'Ah! yet in fire's immortal stream;
For battle steel the hero-heart;
What of smiles? she smiles at pain.
Smiles but barb the burning dart.'

In justice to Mr. Stewart, let us also add that his morality is correct, and that his sentiments are pure. Muir.

Art. 18. *The Rustic:* a Poem. In four Cantos. By Ewan Clark 12mo. pp. 120. 3s. 6d. boards. Ostell. 1805.

Mr. Clark's preface states that he 'has occasionally amused a leisure hour, during a life of great retirement, in weaving a couplet; and, now that he has seen his seventieth year, he exercises the privilege of age, which ever thinks it is entitled to be heard; and ventures, in a longer poem than he has before attempted, to sing the scenes of his daily observation.' He adds that, 'in approaching the tribunal of criticism, he has much to fear: yet the judges of literary merit, like other judges, are not divested of the best feelings, and they will treat an old man with every indulgence which he can reasonably claim.'—The question, however, may still be asked, what is the amount of this reasonable indulgence? Every old man may amuse himself with the composition of verses: but few are under the necessity of submitting them to the public. Much, therefore, as we respect the dignity and the experience of age, yet, when a performance is subjected to our examination, we are less solicitous to consider *by whom*, than *in what manner* it is executed. We mean no disparagement to Mr. Clark's taste or talents: but we are tired of apologies on the score either of youth or old age, when no cogent reason can be alleged for increasing the quantity of printed paper. The representation is become perfectly nugatory and ridiculous.

The obvious design of the present poem is to sketch the manners and occupation of the countryman, from his cradle to his grave. The first canto is busily employed with sucking and sleep, with the hunting of butterflies and the junction of syllables. These, we readily allow, are some of the important feats of childhood, but they are as characteristic of the infant squire as of the lisping peasant. The same objection applies to the schoolboy diversions which are celebrated in the second canto. In the third, which is intended to be descriptive of the period of manhood, we are presented with some of the amusements of riper years; yet we cannot regard *Blindman's-buff* as appropriate to this stage of life, or to the inhabitants of the

cottage. The poet's description of the labours of the field, and of some of the principal domestic occurrences in the farm-house, more strictly belong to his subject. Canto iv. portrays the countryman in old age, and, among several apposite passages, contains others of a more extraneous complexion.

As the author's aim was to delineate rural manners, unconnected with ideas of ignorance, or coarseness of demeanour, he might have found a title less ambiguous; and in the pages of Virgil, Thomson, and De Lille, he might have learned to sing of the country in more captivating strains. The range of his local allusions seldom extends beyond the precincts of Cumberland: but 'the pictures which he has drawn were taken from real life, and the customs, which influence the actions of a peasant, differ in different districts.' Why not, then, select from the variety, when the subject is of a general and not of a provincial character?—'The admission of such allusions has also occasioned the introduction of some provincial words and phrases, for which he hopes that the reader will receive this reason as a sufficient apology.' Once more, we cannot see the force of this excuse. If Mr. Clark should contend that he is thus more faithful to nature, his copy would have approached still nearer to perfection if he had made his peasants speak in plain and vulgar prose, and had interlarded their dialogue with a reasonable allowance of Cumbrian jargon. At the same time, provincialisms have been used with a sparing hand. No great regard, however, has been paid to accent, or rhyme; for we meet with *récourse*, *gratitúde*, *catéchism*, and *infántine*, with *dear* and *share*, *repose* and *cause*, *hall* and *dole*, *law* and *grow*, &c. To these we may add singularly harsh contractions, as *sed'lous*, *sem'nary*, *lux'ry*, *reverberated'st*, &c. Not less vexing to the ear are *losses and crosses*, (in the same line,) *grin with grim*, *gladsome glades*, *throstle's throat*, &c.

Having thus stated our objections to this small publication, we cannot dismiss it without remarking, that it also possesses some beauties, and that the author expresses the language of sentiment and virtuous feeling. Muir.

Art. 19. *Simonidea.* 12mo. pp. 100. 2s. 6d. Boards. Robinson. 1806.

'These poems are called Simonidea, because the first of them *commemorate* the dead; a species of composition in which Simonides excelled.' We cannot ascribe the same degree of excellence to his imitator and admirer, who is fond of quaintness and obscurity, and is a great economist of good poetry. The Latin verses are the best: but those intitled '*Pudoris Ara*' offend against modesty, and therefore stand more in need of an apology than the praises bestowed on Bonaparte's military talents. Do

Art. 20. *Poetic Sketches.* By T. Gent. 12mo. pp. 120. 4s. 6d. Boards. Rivington. 1806.

Mr. Gent assumes for his motto,

'In mercy spare me, when I do my best,
To make as much waste paper as the rest.'

In some mock heroics, however, addressed to the *Reviewers*, he modestly hints at our competency

> 'To bind his brows with amaranthine bays,
> And bless with beef and beer his Mundane days.'

Alas! he as grievously over-rates the extent of our benignant influence, as he does his own talents for holding converse with the muses. His sketches, which seldom rise above mediocrity, and frequently sink below it, may secure his claim to a garland of *rue*, and to an occasional bason of water-gruel: but *bays*, *beef*, and *beer*, are not, in these hard times, such very attainable commodities. The utmost that we can *undertake* for Mr. Gent, is a beef-steak and a pot of beer, whenever he shall certify his poetical death and burial. **Muir.**

Art. 21. *The Speculum:* in Two Dialogues, addressed to the Author of the Pursuits of Literature. By W. A. B—b—. 8vo. pp. 68. 2s. 6d. Tegg. 1806.

Mr. W. A. B—b— here treats us only with the first dialogue; which, for aught that we know, may be a piece of exquisite badinage, though we must not dissemble that we are dull enough not to divine its meaning, and simple enough not to discern the delicate poignancy of its satire. Indeed, if this Speculum exhibit a faithful *shadow* of the author's wit, we are by no means anxious to grasp the *substance*. We sincerely hope, then, that the second dialogue will either be level with ordinary capacities, or be reserved for the gratification of a more refined and penetrating race of mortals. It would really grieve us to see such handsome lucubrations involved in the fate of the common edition of Horace mentioned in the concluding page of the present pamphlet; and yet such is the degeneracy of the age, that we dare not predict for them a *higher* destiny. **Do.**

Art. 22. *The Alexandriad.* Being an humble Attempt to enumerate in Rhyme some of those Acts which distinguish the Reign of the Emperor Alexander. 4to. pp. 30. 2s. 6d. Westley, &c. 1805.

The modest title of this eulogy is sufficiently expressive of its real character. Its versification is harmonious, yet we cannot assert that the author is animated by the genuine spirit of poetry; for he fails to excite our interest, and is too fond of classical allusions. The noble instances of generosity and true patriotism, recorded in the notes, are worthy of the most exalted strains, and place the Emperor of the North in the envied light of the *Benefactor of millions*. The anonymous author has at least the merit of giving greater publicity to such dignified and benevolent conduct; and this he avows to be the sole motive of his writing. **Do.**

Art. 23. *The Love of Glory.* A Poem. 4to. pp. 60. 5s. Vernor and Hood, &c. 1806.

Glory is one of those vague and seducing terms, which should be accurately defined before we hug it as the idol of our hearts, or hold it out as the proper object of virtuous ambition. How often has the misapplication of this single word involved the happiness of individuals, and

and of nations?—So strongly is the author of this poem impressed with the magnitude of his subject, that he talks of the paramount necessity of preserving the glory of our country unsullied, without, however, condescending to specify in what that glory consists Yet it is reasonable to suppose that he does not wish to confine it to mere extension of empire, or to the sound of a name; for he hints that, in existing circumstances, every Briton is imperiously called on to 'do his duty'. He 'has thought that perhaps it might add something to that patriotic fire which in times like these should animate every breast, if he should be able in a rapid sketch, and within the compass of a short poem, to present the brightest examples which ancient or modern history afford for the imitation of the patriots of the present day. In pursuance of this plan, he has endeavoured to describe the progress of Glory from the first stages of society, through the most illustrious nations of ancient and modern times. The allusions and illustrations in the first part are drawn from the earliest periods of society, and from the history of the nations of the greatest antiquity. In the succeeding parts, (if the work shall be continued) the examples will be taken from more modern times.'

While we applaud the motives which seem to have prompted this anonymous herald of the Love of Glory, we are tempted to whisper in his ear the fate of a military recitation of the verses of Tyrtæus, translated by a poet laureat, and spouted by the adjutants at the head of ten regiments of militia. "Before they were half finished," says an eminent satirist, "all the front ranks, and as many of the others as were within hearing, or *verse shot*, dropped their arms suddenly, and were all *found fast asleep*."—If tried on a *reviewing* day, the verses now before us will be found to be not less lulling, without being altogether so distinct and intelligible. At once we are transported to some remote and unknown period, when men were not worth so many orang outangs; and then, by the contrivance of some elegantly printed lines, and a page or two of wire-wove and *hot pressed* paper, we are as suddenly introduced into the company of Jupiter and Hercules, Cæsar and Xerxes, Solomon and Homer, &c &c. In virtue of a bold anachronism, also, the hero of the Nile takes his station among the worthies of antiquity.—

In what rapid succession the ghosts of the mighty dead here pass before us!

'Achilles' rage will never be forgot,
Nor the deep craft of old Laertes' son;
The strength of Ajax, and the tow'ring pride
Of Agamemnon, shall to latest time
Be known by generations yet unborn.
Old Nestor, to th' experience of age
Join'd all the fire that youthful warriors felt;
He still inspir'd the Grecians with the tale
Of ancient Glory when the golden fleece
Was won by Jason and the Argonauts:
And how *he'd* been companion in his youth
With Hercules, and Cadmus, and such men
As those degenerate times had never seen.'

The author is either a free-mason, or deserves to be one, since he warmly panegyrises the brotherhood.

Muir.

NATURAL HISTORY.

Art. 24. *A Cabinet of Quadrupeds;* consisting of highly finished Engravings, by James Tookey; from Drawings by Julius Ibbetson; with Historical and Scientifical Descriptions, by John Church, Fellow of the Medical Society of London. 2 Vols. Large 4to. 8l. 12s. Boards. Darton and Harvey. 1805.

We have already noticed the first and second parts of this very handsome publication *. We are now informed that the original plan was nearly completed, when the death of the gentleman, whose province it was to select the subjects and prepare the descriptions, unfortunately interrupted its progress. At length it appears in a collective form, the whole being comprized in seven parts, and containing the necessary indications of arrangement, either according to the method adopted by Pennant, or that which has been followed by Shaw in his general Zoology.

The species and varieties, which are delineated in these subsequent parts, are the Tail-less Maucauco, Ring tailed do., Polar Bear, Elk, Race-horse, Raccoon, Beaver, Ram, Woolverene, Newfoundland Dog, African Buffalo, Hare, Ferret, Nylghau, Hippopotamus, African Wild Boar, Kanguru, Bull Dog, Pomeranian do., Zebu, Dray-horse, Common Squirrel, Ichneumon, Rabbit, Barbary Ape, Orang-outang, Harnessed Antelope, Striped Hyena, Martin, Weasel, Otter, Ratel, Badger, Six-banded Armadillo, Ant Eater, Chevrotin, Great Manis, Guinea Pig, Spotted Cavy, Long-nosed do., Ocelot, Lynx, Six species of Mice, Ibex, Chamoi, Cochin China Monkey, Long-tailed Baboon, African Sheep, Broad-tailed do., Lapland Marmot, Skunk, Hamster, Alpine Marmot, Seal, Short-eared Bat, Four-fingered Monkey, Horned do., Brown Rat, Water do., Hunting Leopard, Mustache, Red-nosed Baboon, Jerboa, Hedge-hog, Common Mole, Dalmatian Dog, Walrus, Pointer, Long-nosed Tapir, Grey Squirrel, Ground do., Many-horned Sheep, Wallachian do., Spotted Monkey, Egret, Proboscis Monkey, Long-armed Ape, Tibetian Musk, Long-eared Bat, Ternate do., Cat, and Three-toed Sloth.

From this and the preceding enumerations, it will be obvious that almost every genus has at least one representative. Owing, doubtless, to an inadvertence, the descriptions of the Long and Short-eared Bat are, in our copy, precisely the same.

We might easily select entertaining extracts: but, having repeatedly *walked over the ground* included in Mr. Church's range, we shall be contented to remark that the style, both of the plates and the descriptions, is well calculated to sustain the character of the work. Were we disposed to scrutinize the text with a microscopical eye, we might detect some transgressions against good writing, as a sentence ending with *of, which* used instead of *who, are* (in one instance) instead of *is*, and a laughable example of ambiguity relative to the

* See vol. xxi. N. S. p. 86. and xxv. p. 321.

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Polar Bear. This animal, we are told, 'is seldom suffered to get away, as government gives a reward of ten dollars for every Bear that is killed, and *purchases the hide of the person who kills him*'—In general, however, the composition is perspicuous, and laudably correct; and we recommend the whole performance as a valuable and elegant addition to the library of the naturalist, and of all who are able and willing to patronize literature and the arts. Muir.

POLITICS.

Art. 25. *Considerations on the Declaratory Bill*, compelling a Witness to charge himself with a Civil Suit. By the Author of the "Address to the Public, on the Resolutions passed against Lord Melville *." 8vo. 1s. 6d. Hatchard. 1806.

We agree with this author that our choicest blessings and most enviable distinctions are owing to that pure administration of justice, of which our Courts of Law may boast; and that we cannot estimate too highly, nor watch too narrowly over this the most valuable of our birth-rights: but we cannot view, with him, the Declaratory Bill as a most serious inroad on this right, nor discover that it is any infringement of it. Every one, who is conversant with law, knows that, if the sayings of judges are considered apart from the connection in which they appear, and the subject to which they were applied, there is no point so clear but that it may be involved in doubt. In favour of the principle of the declaratory law, we have the authority of the Chancellor, the ex-Chancellor, and eight other judges. The experience, in matters of evidence, of the Chancellor and the Chief Justice of the King's Bench, far exceeds that of any individuals who weigh on the contrary side of the scales.—In favour of the same principle, is the following consideration; we daily hear that a witness is not to be compelled, in giving his testimony, to involve himself criminally; this is an axiom in every person's mouth; and judges, when the occasion requires it, humanely remind the party of his right to decline proceeding:—but who ever heard that a man should not give his answer if it rendered him liable to a civil suit, till the discussions on Lord Melville's case? A court of equity extorts this evidence from a party in order to be applied against himself, and proof so procured may be used against him in a Court of Law.

The present writer talks much about interest; and he seems to take it for granted, if a witness's interest be seriously at variance with truth, that generally speaking perjury in effect will be committed. The workings of the mind, by which a man brings himself to mis-state the truth, are here ably set forth: but we contend that in no correct and honest bosom is such a disgraceful process carried on. The law of England regards interest in a very different light from that in which it is here represented by this author; in whose sense of the term, nine tenths of the witnesses examined in our courts are interested. Had he been a lawyer, he would have known that, in a legal sense, Mr. Trotter cannot be said to be interested in the prosecution against Lord Melville: but all that he advances on the

* See Rev. for January last, p. 104.

subject betrays extraordinary ignorance; and if he be not chargeable with a wilful attempt to impose on the public, it will be impossible to acquit him of great presumption.

Similar to his observations on the subject of interest as affecting testimony, are those which he makes on the declaratory law. The decision of the majority of the judges is law: - the statute can be no otherwise than declaratory; and it would have been derogatory to the authority of the judges to have enacted it in any other form. —With equal consistency, he charges Mr. Fox with a dereliction of the principles of freedom, because he has manifested zeal that a charge of peculation should be fully investigated; and that pretended forms and imaginary privileges, of which honest men never seek to avail themselves, should not defeat the inquiry, and convert the whole proceeding into a mockery. **Jo.**

Art. 26. *A Concise Statement of the Question regarding the Abolition of the Slave Trade.* 8vo. 2s. Hatchard.

Supposing that we had never engaged in the Slave Trade, and that, with our knowlege of the circumstances attending it, the question were proposed in Parliament, "Shall we embark in it, and give it the countenance of the Legislature?" no doubt can exist respecting the result. That we have been parties in this traffic does not alter the nature of the question in a moral view, though interest and policy may interpose to steel the feelings and bias the judgment. Mr. Brougham *, whom we understand to be the author of this 'Statement,' has placed the subject in its true light. He considers the Slave Trade 1st. in its effects on the African nations, and in respect to the destruction of Negroe life in the passage, and in *seasoning*, as it is termed. 2. In relation to the interests of those directly engaged in it. 3. As connected with the interests of the West Indian Colonies. He separates the question of Abolition from that of Emancipation; and under the last two heads he combats the objections which have been raised against the discontinuance of the Trade by political and commercial men.

Self-interest conspires with humanity in recommending to the planter a milder treatment of the Negroe, and an approximation in his enjoyments, privileges, and habits, to the condition of freedom: but in this, as in other cases, it is difficult to convince self-interest what its interest is. However this may be, where the national character is concerned, honour and justice should be paramount to all considerations of private gain; and we are truly happy in seeing that our present administration is determined to act on this principle. **Mo.y.**

Art. 27. *An Answer to War in Disguise;* or Remarks upon the New Doctrine of England concerning Neutral Trade. 8vo. 2s. 6d. Printed at New York; reprinted in London, for Johnson. 1806.

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objections to which it is liable, when it is confessedly of a more antient date than their existence as a Republic. They cannot, without committing *felo de se*, represent every thing that has sprung up in modern times as unfit on that account to be tolerated: for in that case how would their political independence stand!—The goodly principle which has roused the zeal of our American brethren, which has called forth their dormant powers, and exhibited to view their dextrous disputants, is this; "Let England and France war against each other for ever, provided that we are allowed to enjoy undisturbed the commerce which their quarrel throws open. No matter what may be the injury thus occasioned to one of the parties, and though that party be one which on many grounds has claims to our respect and gratitude; though the independence of the world, and our own as included in it, should be suspended to his exertions; though all this be so, America cannot forego any portion of a commerce, the sweets of which she has once tasted: her object is the profit of traffic, but she will hold herself out as the champion of neutral rights. What if England allows her to supply all her demands from the colonies of her enemy; what if she has opened to her all the ports of her vast territories in the East; what if relations, mutually most beneficial, unite the two states; is America on that account to resign commercial profits!" In answer, be it remembered that these profits result from a traffic that cherishes and nurtures the power, which holds in chains the continent of Europe; and which, but for England, would in the space of one short year involve in his vassalage every trans-atlantic Briton, and crush the rising prosperity of the western world. It is thus circumstanced that the advocates of the United States think it decent to inveigh against England, and, like a wayward child, to read lectures to a parent who stands between them and destruction.

We are, however, of opinion that to this young power some indulgence ought to be shewn; and that it will be wise and becoming in us to pardon her follies, and even her freaks. The passions must be allowed to cool, in order that reflection may recover her proper province, and the good sense of that country may regain its just sway. America is yet of tender age; she will gain experience and wisdom as she advances; and she will learn to act in a manner not unworthy of her affinity. England and America must not quarrel; it would be as unwise as it is unnatural; and we are sure that it will not be the case, but that forbearance and condescension will be shewn here, while heat will not always continue there. America must consider the situation of England, and must reflect on the interest which she has in the struggle which the latter maintains; while England, in her turn, must make sacrifices to the ruling passion of the juvenile state. We have no fear as to the result; for we trust in the liberality of the present government of Britain, and in the good sense which is the predominant feature of our American brethren. Let them bury their jealousies; let each qualify her selfishness; let them draw together more closely the ties which unite them; and let them strenuously co-operate to support the independence of nations, and the happiness of the world! This is their true policy, their substantial interest, and the course which will lead them to security and glory.

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In some instances, the declamation of this writer is galling, and many of his arguments are forcibly stated. Various mistakes, however, occur in his pamphlet, to which we should readily advert if our limits permitted. If any apprehensions of danger from a French invasion ever prevailed in this island, they were confined in their extent, and existed only temporarily. The country is sensible of the necessity of vigilance, but sees no cause for a shadow of dread. Jo.

Art. 28. *Speech of the Honourable J. Randolph*, Representative for the State of Virginia, in the General Congress of America: on a Motion for the Non-importation of British Merchandise, pending the present Disputes between Great Britain and America. With an Introduction by the Author of "War in Disguise." 8vo. 2s. 6d. Printed at New York; London, reprinted for Butterworth. 1806.

The motive of the eloquent author of "War in Disguise," in the introduction which he has here prefixed, is certainly laudable: but we believe that the apprehension, on which it is grounded, is wholly without foundation. The occasion of his interference is thus stated: 'It is said that his Majesty's ministers are on the point of giving way to the injurious claims and menaces of America, and renouncing for ever the rights in dispute.' It was the lively zeal of the writer that induced him to give the least credit to so improbable a rumour: but it is due to the distinguished person in whose department the matter lies, to believe nothing so unworthy of him as the conduct which this strange tale supposes, until it is verified by the fact, which we are confident will never be the case. The Right Honourable Gentleman knows too well what is required by present circumstances, by the relations between the two countries, by the interests of both, and by the dignity of his own, to furnish any ground for the fear entertained by the patriotic editor of this speech. A recollection of the maxims in reference to questions of this nature which have been avowed by Mr. Fox, long observation on his conduct, and the manifestations of it which we have had since he has been in office, are sufficient to allay any such apprehension; but it is justice to the writer to add, that he expresses his alarms in the most respectful manner, and that he professes extreme unwillingness to admit them.

Mr. Randolph's speech is an important communication from the trans-atlantic world; and though slender in bulk, it weighs down the masses of sophistry on neutral rights which have lately proceeded from the same quarter. It announces to us, we own, nothing which we did not anticipate. To the situation of America, and its policy, we can be no strangers; and it was easy to foresee the turn which the good sense of that people would take, when once collected. Mr. Randolph may be considered as its organ; and indeed he expressly states that the sentiments, which he so forcibly utters, are those of the country. His speech he declares to be the effusion of the moment; and if, as a composition, it has no pretensions, yet as a vehicle of the views and opinions of an enlightened member of a free commonwealth, on a question of the last importance, it is intitled to general notice throughout this empire. It shews the honourable member to be well acquainted with the interests of his country, and

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the situation of the world. He is fully aware how much it concerns America that Britain should not fall in the contest in which she is engaged; and he sees that, if she be foiled, the world, including North America, becomes the property of Bonaparte. On the ground, therefore, that the trade sought by America is not a legitimate one, that it is not worth the risque of a war, and that war will not secure the object which is designed, but will only entail incalculable misery on his country; as also on the ground that it would be to take a side with a power which all the nations of the globe should unite to depress; this honourable and sensible citizen of the United States opposes all measures which have a tendency to involve his brethren in a war with Great Britain.

We regret to find that Englishmen do not stand high in the good opinion of this respectable senator: but we doubt not that they will advance in it, when he perceives how readily our government will meet that of America, in order to terminate the differences which at present divide them, and how liberal will be its conduct on the occasion. We and the Americans have a strong common interest in opposition to the tyrant of the continent of Europe; an interest which it becomes each state maturely to appreciate. The cause of England at the present crisis is the cause of America:—should the former sink in the struggle, or become merely unable to check the naval career of Bonaparte, how long would the United States exist? Let this consideration have its due weight with the latter country!

Jo.

Art. 29. *Sur la derniere Revolution de France*, &c.; *i. e.* On the last Revolution of France, and the Elevation of Bonaparte to the Empire of France, and the Means of rendering it useful. By an Italian Philanthropist. 8vo. pp. 26. 2s. Payne and Mackinlay, London. 105.

This little tract is signed J. E. Ortolani. Whether the writer deserves the description which he is pleased to assume is unknown to us; we can only observe that, like most others who make professions in this way, he is not a little extravagant in his views and expectations. So rapidly of late have the phases of empires changed, that accounts, which were correct at the time of their being made, become obsolete in much less than a year; and such is very nearly the case with the present effusions. The facts and the hypotheses are at wide variance with existing circumstances.

The author imposes on himself a very useless task, when he labours to convince the English that it is their interest that France should have a government resembling the British; that a Bourbon should be at the head of it; and that the Catholic religion should be restored. It is not very important to settle these points, since it does not seem very probable that we shall ever be called to act on them. In conclusion, however, we have to make our acknowlegements for the good opinion of this author, in which our country and government so largely share. Nothing, he seems to think, short of grand physical convulsions, can occasion Great Britain to be deprived of its naval superiority.

Jo.

NOVELS.

NOVELS.

Art. 30. *A Sailor's Friendship, and a Soldier's Love.* 2 Vols. 12mo. 8s. Boards. Longman and Co.

This is not, as it appears to be, a double title to the same story: the sailor's friendship and the soldier's love being exemplified in two short tales, which indeed have but little interest in them. It is true that the sailor parts with his mistress in order to preserve his Friend, and the soldier sacrifices his estate in order to possess his Love!—which certainly are serious circumstances in real life, but trifles in a modern novel. O.

Art. 31. *Love and Gratitude*; or Traits of the human Heart. Six novels, translated from Augustus La Fontaine. By Mrs. Parsons. 12mo. 3 Vols. 12s. Boards. Longman and Co.

We do not think that these little histories exhibit that clear insight into the human heart, which the author imagines them to possess; and if our feelings have occasionally been gratified by the perusal of them, they have likewise been at times disgusted. Under the title of *Love and Probity*, a story is introduced which is unnatural in its events, and pernicious in its doctrines. The heroine of this curious tale forfeits her honor, *without temptation*, to a stranger whom she accidentally meets in a public company; and from whom she parts without an attempt to discover even his name. They however soon meet again, but the little accident which has happened does not bring them to each other's recollection; and they fall mutually in Love. Unluckily, the Lady is always sick, and it does not suit her convenience to discover her disorder. A secret retirement becomes necessary, and she departs, accompanied by her own mother and the mother of her lover! who, poor man, is sent on a jaunt in a different direction. The young lady is now delivered of a fine boy; a circumstance which produces no change of sentiment either in the Lover (when he is informed of it) or in his good natured mother; who, alluding to the business, exclaims, "yes, my son, Julia is virtuous, she is worthy to be your wife—her heart is integrity itself!" This is indeed a trait of the human heart!—However, every thing now presses on towards marriage; when, by mere accident, the Lover finds that in his Julia he possesses the object of his former casual amour. This discovery produces universal joy; while his kind mother, leading the bride to the altar, places a crown of myrtle on her head, as a token of CHASTITY!

All this may be called natural: but in our minds there was more of the feelings of nature in the poor country lout who had married the former favourite of the Squire. On her being brought to bed a few weeks after the ceremony, Hodge got into drink, and at the same time into a passion with his immaculate spouse. The gossips interposed with violent exclamations that she was far too good for such a sot as he was—"a villain, to behave so to such an angel of a wife!"—"there, there"—cried Hodge, the tears streaming from his eyes—"damn thee, Molly, I don't mind thee being a whore; only don't let 'em call thee an angel!" O.

Art.

Art. 32. *Frederic.* Translated from the French of M. Fiévée. 3 Vols. 12mo. 12s. Boards. Wallis.

The chief merit of a translator is, in the first place, to adhere closely to the narrative; the second is to dress his version in elegant and polished language. Both of these circumstances are peculiarly interesting to the author of the original work, who necessarily feels (in some degree) his own fame connected with that of his translator; the triumph and the gale, if not equally divided, being in a great measure participated.

The translator of these volumes has performed his first task with commendable accuracy: but we cannot, with justice, pay the same tribute of praise to the last requisite accomplisment, namely, language. Here, however, we will not be fastidious, because the French author himself allows his style to have no claim to be ranked in the first class for elegance, and very candidly acknowleges 'aukward faults:'—yet we think that the translator might have spared the reader the aggravation of these defects by increasing their number.—We are here too often disgusted with 'aukward' expressions; for example:

'Well adjusted ornaments improve *every one:*'

'It is impressed on the minds of *trades people:*'

'Twas then he *set up* for an enemy.'

'Said I, embracing *his neck,*' &c.

These are certainly inelegancies: yet we would not discourage the translator from persevering in his very useful though laborious path, since in this field of literature these labourers are very beneficial to the Republic of Letters.

We noticed the original in our xxxivth Vol. N. S. p. 531.

MISCELLANEOUS.

Art. 33. *A Theoretical and Practical Treatise on Subterraneous Surveying, and the Magnetic Variation of the Needle.* By Thomas Fenwick, Colliery Viewer, and Surveyor of Mines. 8vo. 6s. Mawman.

According to the statement of the author, this work is the first of its kind in which subterraneous surveying has been formally and scientifically treated. Before the appearance of this volume, we had not turned our attention seriously to the subject; and we imagined, as we hastily glanced over the pages, that it possessed greater depth and difficulty than we were aware. It is, however, sufficiently simple and easy; and, as far as theoretical knowlege is requisite, any student who understands Trigonometry is able to enter on the business of Subterraneous Surveying. Suppose that the objects are situated in the same plane, and that a line extending from the North to the South is drawn; then, if the distance between two objects A and B be d, and if the line of direction between A and B makes with the meridional line an angle $= \alpha$, such distance d, referred to the meridional line, $=$ d cos. α; and its distance set off on a line running East and West, and by consequence perpendicular to the former line, $=$ d sin. α, or $=$ d cos. β, $\beta = 90 - \alpha$. Hence, if a number of surveys between two given objects or points A and Z be made, and the distances

distances of intermediate points be d, d′, d″, &c. and angles be α, α', α'', &c. then the result of the sum and difference of such lines, referred to the meridional line, $= d \cos. \alpha \pm d' \cos. \alpha' \pm d'' \cos. \alpha'' \pm$, &c.—or, with reference to the line running East and West, $= d \sin. \alpha \pm d' \sin. \alpha' \pm d'' \sin. \alpha''$ &c.; and the distance between the points A and M

$$= \sqrt{\{(d\cos.\alpha \pm d'\cos.\alpha' \pm d''\cos.\alpha'' + \&c.)^2 + (d\sin.\alpha \pm d'\sin.\alpha')^2\}}$$

In the practice of surveying, the distances d, d′, &c. are measured by a chain; and the angles α, α', α'', &c. are determined by means of a magnetic compass.—When the objects are not situated in the same plane, the problem is rather more complicated. If we set out from a given point A, and, measuring along three rectangular co-ordinates, we find the sum and difference of distances of a point Z to be x, y, z, then the distance of A from $Z = \sqrt{(x^2 + y^2 + z^2)}$

where $x = d. \cos. \alpha \pm d'. \cos. \alpha' \pm$ &c.
$y = d. \cos. \beta \pm d' \cos. \beta' \pm$ &c.
$z = d. \cos. \gamma \pm d' \cos. \gamma' \pm$ &c.

These principles Mr. Fenwick elucidates, and renders interesting by a variety of examples. Indeed, a person who attentively peruses his work cannot be at a loss in any case that can occur in ordinary subterraneous surveying: but it is our opinion that the subject might have been more simply treated. His matter is important, and he speaks of his labours with great modesty. R.W.

Art. 34. *The Nativity of Napoleon Bonaparte, Emperor of the French, calculated by a Professor.* 4to. 3s. 6d. Hatchard.

We were at first rather entertained with the ludicrous absurdity of one or two of these pages, but the redundance and repetition of the nonsense soon disgusted us. All the past actions of the Emperor's life, his Egyptian and Italian Expeditions, &c, are proved to have happened exactly as the Planets foretold: but the cautious Professor looks but little into *futurity*. Though this pamphlet has been published more than a year, we can find in it not even the obscurest and slightest prediction of the days of Trafalgar and Austerlitz.—As Englishmen, we were naturally disposed to look in it for those aspects of the heavens which lour on Bonaparte, and his dissolution is involved in these malevolent directions: 'Sol to the parallel declination of the Georgium Sidus; Sol to the opposition of the Georgium Sidus; Sol to the mundane square of Saturn: Sol to the Zodiacal square of Saturn, and Sol to the wrapt quintile of Mars.' We were in course delighted 'with these dark and dreadful predictions:' but, reading on, we found that the Astrological Inferences are, 'that he will die in or about the year 1838, at which time he will be 69 years of age.' —Is this consolation? R.W.

SINGLE SERMONS.

Art. 35. Preached at Christ-church, before the Lord Mayor, the Aldermen, and Governors of the Royal Hospitals of the City of London, on St. Matthew's Day, 21st Sept. 1805, by Charles Valentine Le Grice, M. A. 4to. 1s. Rivingtons.

It is probable that this discourse attracted the greater notice in consequence of the particular situation of the preacher, who received his education in the reputable and well-endowed seminary of Christ-church, which is gratefully acknowleged in the dedication. Mr. Le Grice manifests ingenuity in his application of the text, *Mark*, xvi. v. 17. *These signs shall follow them who believe.*—'Although' (it is said) 'we are not gifted with authority to work miracles as the apostles were, although we cannot "confirm the word" by such powerful signs as they could, we can follow them in the same path; and by adopting the precepts which were enjoined to them, as guides to ourselves, we can confirm the word by signs of the same nature:' *i. e.* as we conceive Mr. Le Grice intends, if not by such as are miraculous, yet by such as are compassionate and beneficent, and thus prove the excellent tendency and effect of that Christian doctrine whence they proceed. Here he alludes, among other testimonies, to those public charities of different kinds which have been established, and particularly to the institution for the education of youth raised on monastic ruins;—'The promoters of the reformation (says he) intended these institutions as marks of their religion;—it was a grand scheme of benevolence founded on the principles of the gospel, so that, as far as man can effect, the blind might receive their sight, the deaf hear, the lame walk, &c.;—they builded these houses that all the people might know the name of Christ, to love him; and this house, in which, as Christ commanded, young children are brought to him, and are called by his name.'

Art. 36. Preached May 19th, 1805, at Harvey-lane Meeting, Leicester, for the Benefit of the Sabbath School, by F. A. Cox, A. M. 8vo. 1s. Button.

This discourse contains much good sense: but, in the first part, when speaking of the *sin-avenging* God, some tacit implications of the high calvinistic kind appear, which, were they really believed and embraced, might paralyse all endeavour, and forbid all hope. The preacher, however, with a zealous and rational warmth, pleads the cause of the *Sunday school*, and affectionately exhorts parents, teachers, and children, to attention and activity amid the advantages which are thus afforded.

Art. 37. *The Seventh Day a Day of Rest for the labouring Cattle;* preached in the Parish Churches of Staple and Bickenhall, in the County of Somerset, by the Rev. Charles Toogood. 8vo. 1s. Vidler.

How benevolent is the institution of the Sabbath, in that one view of it to which the reader's attention is here immediately directed,—"that thine ox and thine ass may rest."—Two subjects, then, are here presented to our regard, an observance of the Sabbath, together with mercy and kindness to the brute creation; and those who peruse this sermon, with any care and attention, must perceive the impiety and cruelty of living in the habitual neglect of either of these injunctions. Mr. Toogood dedicates this publication to the Rev. Henry Brindley, of Lacock, Wilts; who instituted, in the year 1799, a lecture *on the sin of cruelty towards the brute creation*, which has been annually preached at different places, (Bath, Bristol, Frome, Exeter, Crediton, &c.;) and sometimes twice in the year: the compliment paid

paid to those clergymen who officiate being *Three guineas for each lecture*. Mr. Brindley hence appears to have a truly mild and generous spirit, and his conduct well deserves imitation. Perhaps it might improve his plan to concur sometimes with Mr. Toogood's method, and recommend in the same discourse a religious regard to the first day of the week, with compassionate attention to those animals which Divine Providence has subjected to the dominion of man.—Mr. T. manifests a well-governed zeal for the subjects to which he invites our thoughts, and candid respect for different denominations of Christians. Hi.

Art. 38. *Religion essential to the temporal Happiness of a Nation*: preached Aug. 11, 1805, at Grantham, before the Boston Loyal Volunteers, by Samuel Partridge, M. A. F. S. A. Vicar of Boston, and Chaplain to the Corps. 8vo. 1s. Rivingtons.

We may, without hesitation, pronounce that this is an useful discourse, since its avowed design and its apparent tendency are to enforce Christian piety and virtue. It makes a very proper distinction between national and personal prosperity and happiness; the former being confined to the present life and world, the latter chiefly regarding a future state. Do

Art. 39. Preached at Willsdon, Middlesex, on the Thanksgiving-Day, 5th Dec. 1805, by the Rev. George Mutter, A. M. 8vo. 1s. Hatchard.

Mr. Mutter (an unfortunate name for a public speaker) piously adverts to the real source of all good, and exhorts us to secure the favour of God, before we look to our valour and resources. Without undertaking to decide how far our fasting and humiliation have contributed to the late splendid naval victory, he warmly recommends true Christian thanksgiving and gratitude, which he compares to 'the links of an endless chain, ascending in duty, and descending in blessing.' Moy.

CORRESPONDENCE.

We should at all times gladly advance the interests of science, and therefore should readily comply with the request made in a letter signed W. S. and dated from the Crown and Anchor Tavern, if it were not inconsistent with our plan. Our duty is to review books, not to communicate articles of news; which form the business of the daily papers, and are cognizable at the Stamp-office, or which may be included within the pages of a *Magazine*.

R. C. will oblige us if he will communicate his address, in order that a private letter may reach him.

J. S——n has no ground for his suspicions, and we believe that the event will prove his *fears* to be equally unnecessary.

*** In the APPENDIX to Vol. 49 of the New Series, which was published with our last Number, page 460. l. 4. dele '*to*' after *acquisitions*.' —P. 487. line last, dele the comma after '*manœuvres*.'—P. 495. l. 5. from bott. for $\frac{u.}{a.}$ and $\frac{k}{2}$, read $\frac{u.}{a.}$ and $\frac{k}{2}$. —P. 544. l. 14. for 'passion,' read *passions*.

In the Number for May, p. 76. l. 1. insert *to* after '*supposed*.'— P. 101. l. 15. from bott. dele the comma after '*as*.' 25.

Errat. pp. 119, 121, 127, 165, 184, 191, 219, 221.